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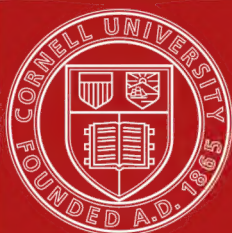


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SULTANIEH GEOGRAPHICAL SOCIETY
OF CAIRO

INTRODUCTORY QUESTIONS
ON AFRICAN ETHNOLOGY

BY

GEORGE FOUCART

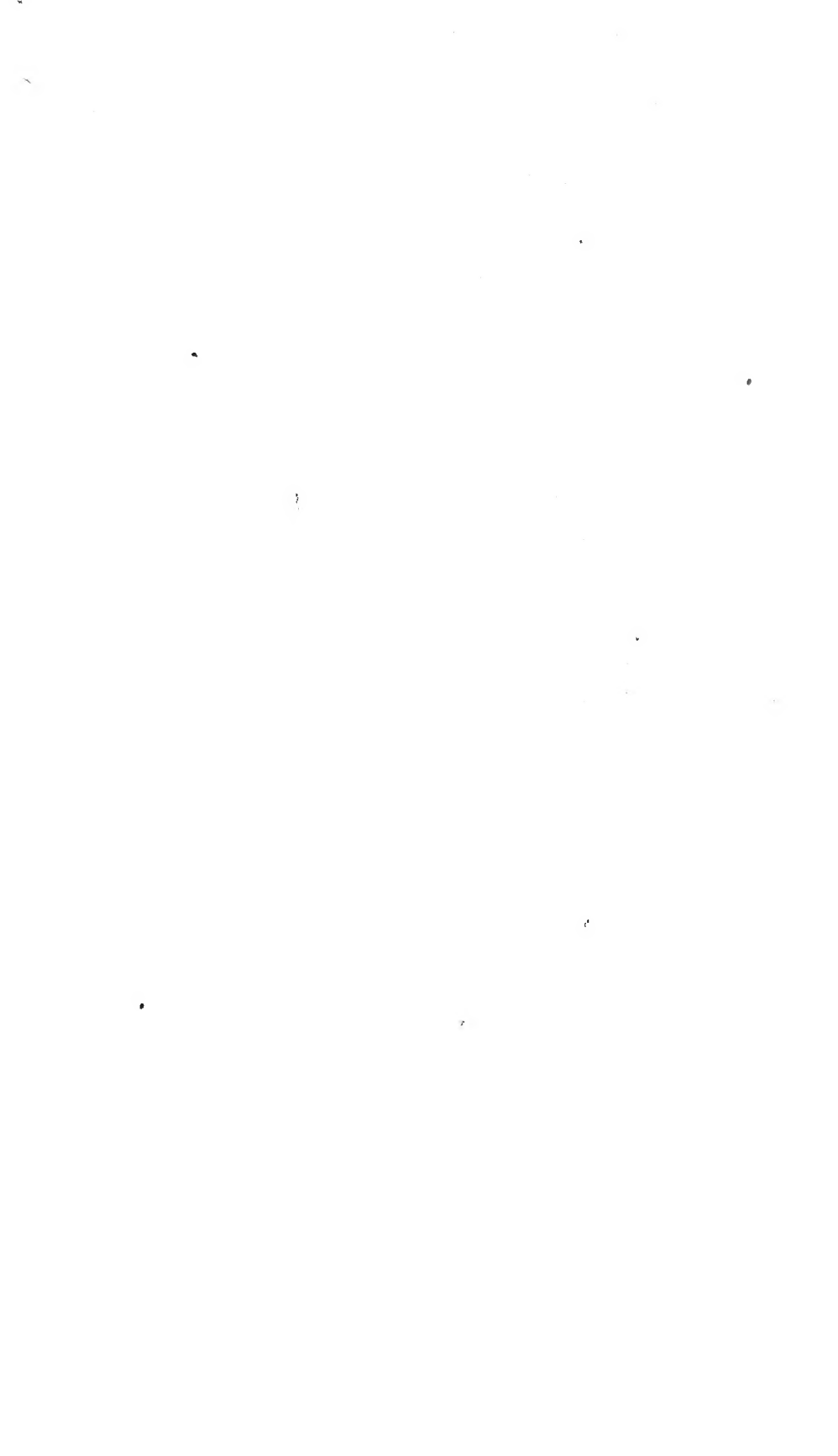
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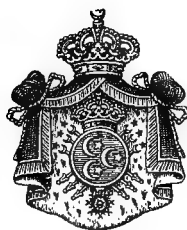
**INTRODUCTORY QUESTIONS
ON AFRICAN ETHNOLOGY.**

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GEORGE FOUCART
PRESIDENT OF THE SOCIETY



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TO
ITS AUGUST PATRON
AND FORMER PRESIDENT
HIS HIGHNESS THE SULTAN OF EGYPT
AHMED FUAD THE IST
WHO INSPIRED THIS WORK
THE SULTANIEH GEOGRAPHICAL SOCIETY
PROFFERS THE HOMAGE
OF ITS PROFOUND RESPECT AND GRATITUDE

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PREFACE.

I

These *Introductory Questions* are intended to serve as a preliminary guide to research and to collect the first series of documents corresponding with the programme recently laid down by the Sultanieh Geographical Society of Cairo. The results expected from the answers sent may be attained in various ways, according to different practical applications.

Taken in their order, the schedule of answers is intended to give a general view of a particular country; this view must still be a superficial one in many respects, but the essential aspects of a general enquiry will nevertheless have been taken into consideration. Thus it may constitute a monograph on the people or nation submitted to investigation, and may form the subject of a special publication. This, *a priori*, is conceived as appearing possibly in the same form as the last few volumes published in the series of the excellent *Monographies Ethnographiques* of the National Sociological Institute of Brussels⁽¹⁾.

The present *Questionnaire* is also intended to pave the way for more detailed inquiries (accompanied in that case by apposite supplementary questions) on any particular ethnical

⁽¹⁾ HALKIN, *Les Ababua* (Brussels, 1911); GAUD, *Les Mandja* (Brussels, 1911); SCHMITZ, *Les Baholoholo* (Brussels, 1912); R. P. COLLE, *Les Baluba* (Brussels, 1913). Among recent volumes we only quote those which have been wholly or almost wholly edited by one and the same author.

unit which may, on some ground or other, be deemed worthy of special interest. Either the Sultanieh Geographical Society will take the initiative, after considering the information obtained in response to the preliminary application of the table of questions, or else the initiative may be suggested by one of the investigators who may have been guided in his first inquiries by the general indications given here.

Lastly, these Introductory questions are intended to form the foundation of comparative inquiries, no longer bearing upon one race studied merely from a monographical point of view, but upon a number of material acts, ideas, religious facts, or institutions of the African peoples in general. These inquiries will also be accompanied, when the time comes, by supplementary tables of questions leading to an exhaustive treatment of the subject.

If these two last objects only be considered, it is essential that «Introductory» questions of a general nature should precede the distribution of any other questions specially concerning one human group or one single section of ethnological facts; this will also apply to the interpretation of questions of detail as well as to the wording of the answers. It is of course indispensable that any particular question should be appropriately situated in regard to the whole. This is the only way by which its significance or its relevance can be perceived, and its ultimate importance brought out. By so doing we shall not only have prepared the most satisfactory methods of approaching it and studying it, but, better still, we shall perceive the general principle affected by the apparently trifling speciality of which we attempt the study. It will therefore be entered upon with a full comprehension of the aim in view, and with the

mental satisfaction without which no good work is possible.

II

The number of possible questions of detail is naturally unlimited, and it is impossible to foresee all the different aspects of one question. This is all the more so when we are dealing with the infinite variety of Africa, where every degree of evolution and civilisation and almost every type of human society are to be found.

More particularly where the phenomena of existence and the organisation of collective life in political and juridical spheres were concerned, the number of species to be considered made it necessary to keep to the preliminary headings and schedule. It is only in the case of particular enquiries, specially adapted to the various races to be monographically studied, that we can go more deeply into detail.

On several points, however, the headings of a general type have been left aside in order to pursue indications already somewhat detailed in character. Every science has its special methods, and ethnology has become a science. Such methods cannot be improvised, neither can they be guessed at, at least without the help of some examples of practical work. It was impossible that the least attempt at methodology, properly speaking, should enter into the wording of simple prolegomena such as these. But it was possible — and in fact necessary — to guide the work of investigators, who might be unfamiliar with this type of research and out of touch with recent discussions in the domain of anthropology. Certain groups of facts or details have therefore been selected here or there in various

chapters, and more minutely analysed. This should indicate the manner in which a given question should be tackled and suggest similar treatment for those questions which are merely mentioned in our list.

There were also a certain number of cases where experience showed the disadvantages arising from the use of very general terms in the statement of questions. Either through the very nature of the subject, or because of the vague expression of the data, the answers given were confused and contradictory; or else negative replies were obtained as to the hypothetical existence of some peculiarity. And yet this peculiarity actually existed, as other enquiries have since proved. For instance (to quote but the following examples) in answer to the questions as to ideas on the future life or the existence of fables of a historical nature, the statement has been made by some that nothing of the kind existed among the people under enquiry; while others on the contrary confirmed the existence of a whole system of more or less complicated and evidently traditional concepts. This disadvantage might have been avoided by drawing up, in the first place, more minute headings in the detail of the sub-questions. We have tried to overcome this difficulty here, without transgressing the reasonable limits proper to a *questionnaire* such as this. Series of examples borrowed from the literature of the African ethnology or from comparative history of Religion and Ethics would no doubt have brought out even more markedly the sometimes unexpected value offered by an ably stated reply on a detail which at first sight might appear insignificant. But we have had to abstain for fear that this work might assume exaggerated proportions. We propose to reserve those series for the supplementary ques-

tions to which we have referred above, and for which they are clearly indispensable.

On certain occasions we have not hesitated to go still further into detail, and to anticipate, for a single question, a divided and subdivided order of research. This was not only because the subject matter was a complex one, and a certain methodical order, however artificial, necessary to tabulate its various aspects and phases. In previous ethnological enquiries, such subjects have shown themselves to be full of peculiarities or possible obscurities which would perhaps not occur to the mind of an enquirer unused to the multiplicity of problems of detail evolving from an ethnological question. There was a risk of passing over the question or neglecting certain apparently negligible detail which in reality possessed a definite interest.

In other cases, finally, a form of already very detailed questions has been adopted with another object. We refer to the questions which the Sultanieh Geographical Society of Cairo has inscribed upon its programme. It was urgently necessary to provide the means for obtaining replies sufficiently detailed to enable us to proceed to an attempt at classification and to edit as soon as possible the supplementary questions which the first results obtained had shown to be necessary.

For the headings of some of those very detailed questions we have first of all ascertained that, *however strange these details might appear at first sight, every one of them corresponds to a fact already implied or indicated in formal terms in a former publication*, as existing in one or more points of the African continent. It is, therefore, possible or probable that they may be met with again elsewhere, and, in consequence, it has been found necessary to draw special attention to the matter.

.

III

The questions specially concerning the life of « non-civilised » peoples will appear at first sight to be very numerous. Yet it was necessary that it should be so. In the first place, the number of regions where human aggregations have not passed this stage is still very high. Secondly, it is precisely those regions that we have the greatest interest in getting to know, for the sake of all the sciences relating to Man. It is there that we desire to direct our first enquiries, and that is the first favour we shall ask of the various authorities or public services to which this *Questionnaire* will be submitted. The greater the barbarism presented by the forms of individual or collective life, the better we shall be able to understand the struggle in other peoples to escape from it, and the more clearly we shall appreciate the victory of Man over hostile Nature, and the relative importance of the advance already gained. We must lose no time in using so valuable a method of enquiry. Of the still distinct characteristics of primitive societies, many are disappearing more and more rapidly. They must be collected without delay, for they are often already in the stage of mere survivals, or dependent upon the evidence of the last survivors. In a few years, it will be too late, and many a question on the origins of societies or religions will remain finally undecipherable.

As these questions are to be applied to the entire African Continent, they will naturally include many for which there will be no use in a number of the regions in which they will be distributed. It is not only a matter of physical geography, and a well wooded country, for instance, would naturally not be concerned with questions of trade by caravan; or again, ano-

ther country having a system of agriculture parcelled off into fields is indifferent to most of the questions relating to big game hunting. It is especially so because the African continent comprises almost the entire gamut of the various types and stages of human civilisation, and questions corresponding to these widely differing varieties necessarily preclude each other. For instance, it is a matter of course that, for a number of regions that have been occupied for some time past by civilised powers, whole series or groups of questions or even entire sections of them will be inapplicable. That is an unavoidable disadvantage inherent in ethnographical enquiries directed to the examination of a whole continent with all its diversities, as is the case here. Facts relating to the administration, or the political constitution, or certain religious practices of non-civilised peoples, war or the slave trade, are now only to be found in the form of a vague memory or in occasional survivals.

It is still more obvious that a number of other sections or groups of questions will remain inapplicable (such as the constitution of the family, of property, legislation, the whole chapter on religion, etc.), in such countries as Egypt, Nubia and a great part of the Sudan. The same applies, generally speaking, to other countries and other questions — this being at once apparent from the headings — and to everything which is *ipso facto* eliminated from the enquiry, owing to the fact that these countries are inhabited by populations belonging to the Arab civilisation and the Mussulman Faith.

In other matters, it behoves us to be less positive. They must be left largely to the judgment of the investigator and be determined by the particular species under inquiry. Experience has proved that in studies of this kind (ethnology, sociology,

mythology, folklore, superstitions), researches undertaken in Western Europe have resulted in similar conclusions. In the midst of apparently the most civilised forms, questions bearing upon peculiarities which had seemingly disappeared long since, have elicited the persistence of innumerable survivals from certain individuals and in certain environments. These survivals are often isolated, unconscious, ephemeral, but can be accounted for ultimately by religions or stages of civilisation existing in the past.

It is, therefore, probable or possible that the same may be the case, in certain given details, in countries like modern Egypt or the Arab portion of the Sudan. Hence the obvious interest of collecting or detecting these survivals, particularly for the study of ancient Egypt, whether Pharaonic or Græco-Roman.

IV

As to the form given to the questions, it does not follow a uniform rule. It has been thought preferable to use headings indicating the subject to be investigated, rather than sentences in the interrogative form. The latter have only been employed when it was the best way to make the meaning clear. It seemed that in general the heading was less rigid and gave more liberty to the investigator to word his replies according to particular cases.

We have avoided as much as possible leading questions, such as : «Is it not a fact that...?» «Is there not...?» and others in the same style. The questions which J. G. Frazer has drawn up in this way are most instructive and suggestive. They reveal to the investigator many unsuspected aspects of ethnological

problems. But they have at least two appreciable disadvantages. In the first place, they have a tendency to become endless, and thousands of questions would be necessary to anticipate everything in this fashion. Not being able to achieve this, they pledge the investigator, who is unfamiliar with other possible aspects of the problem, to accept in advance a philosophical or sociological system devised by the Editor. They prevent him from seeking out for himself divers elements of inquiry, which might perhaps have led him to entirely different conclusions. In the second place, as regards the person to whom the questions are put, there is some danger of suggesting and anticipating the terms of his reply. He will hasten to adapt his answer to the terms of the question, perhaps out of politeness, to save himself the trouble of thinking or for the sake of peace; often also for the pleasure of leading his questioner astray.

V

Every general table of questions on ethnology must take into account, as far as is possible, the whole series of the essential activities of man in his relations with the material world, in connection with the various events and successive stages of his life, single or collective. This amounts to saying that the order adopted for those questions will always be arbitrarily chosen and artificial in character. The groping in the dark and the omissions evident in the first *questionnaires* published prove how difficult the selection of the questions was at the beginning. Some, such as the *Questionnaire de Sociologie et d'Ethnographie* published in 1883 by the Anthropological Society, show at the first reading how much difficulty ethnology had in detaching

itself from somatological anthropology, how little idea people had then of the problems relating to « non-civilised races », and how much ground has been traversed since. The *Questionnaire* of the Raquez Mission to Laos, printed in 1905, reveals, again, how much a *questionnaire* hide-bound in the old style of ethnography, can fail to show in the matter of scientific essentials. J. G. Frazer, in his *Questions on the Customs, Beliefs and Languages of Savages*, 1907, is naturally conversant with all the most recent questions of comparative ethnology. His chief faults are that he aims to demonstrate the proof of particular theories, and — which is more evident in our own case — the fact that his questions are applicable to a few only of the societies of the African Continent, namely those which have remained in the most backward state. Other systems of questions, conceived on the same model, only aim at some particular country, and are still less available for our purpose. But we have not here to examine a bibliography on the subject. The excellent *Questionnaire général* by Halkin (1905) would seem the last word in the progress which has been attained. This model has been followed by the series of questions drawn up by the various editors of the *Monographies ethnographiques* cited above (1907-1914), the *Revue Congolaise* (1910-1914) and the valuable *Plan de Documentation* published in Belgium by the Ministry of the Colonies (1909).

Not lightly we have decided to modify Halkin's internal order and subdivisions, especially considering the mass and the value of documents already collected, and which have since been classified in accordance with his plan and following his numerical arrangement. But manifest and unavoidable shortcomings have been brought to light by experience. Many new

questions have emerged in fifteen years, for which the old headings are no longer suitable. To force them into the former division into 202 numbers would have necessitated, not only too artificial a classification, but extremely complicated subdivisions of the original numbers. Even at that price, several groups of questions could not have been placed under any heading rationally adapted to the original divisions. Had we eventually succeeded in this — with great difficulty — we should then have found ourselves obliged to overcome another obstacle. The order adopted for the two series of the 202 rubrics still suffers from the preoccupations — now out of date — of the old anthropological school. In order to maintain the numerical series intact, it would have been necessary to recommence the whole a second time in order to break it up into a new order. This would have meant much labour and many complications with no particular advantage save the mere observance of material directions. Everything considered, it was better to recast or redistribute where it seemed desirable, and then to proceed openly to a new arrangement.

The arrangement of this new *Questionnaire* does not claim either to be superior or less conventionally artificial. It simply claims to include a few facts which appear to have escaped researches based upon the old models. The present questions attempt above all to draw greater inspiration from the fact that any enquiry must proceed by a rational method, passing, as far as possible, from the simple to the complex.

We started from the presumption that, the deeper the knowledge of question of environment, the easier becomes the understanding of all phenomena of individual or collective life. And, alongside of the real description (or what seems to us to

be such) of the geography, climatology, and living population (all being sections naturally indicated already in all *questionnaires*), we have added long series of questions bearing upon the visible world and upon living or imaginary beings such as they are conceived by the natives.

From this we have passed on to the consideration of the existence of Man placed in the environment thus studied, and on this point, we have tried not to make too many changes in the ordinary preliminary scheme. First of all we have supposed that it was desirable to know how he satisfied his most imperious needs, such as : food, taking first of all the humblest and apparently most « primitive » forms ; passing on to the necessity of shelter, thence to inventions of arts and crafts — the latter being classified, when possible, in the order supposed to correspond to the successive dates of the inventions. We have then taken the existence of the individual from his birth to his death, without trying to disguise the artificiality of this order, generally followed for lack of a better. Family life has been held to be the first term of mutual relations, and then, in the order of increasing complexity, the various organisations and manifestations of collective life. They are followed by enquiry into the product of these modes of existence, in the shape of intellectual, emotional or moral life. Here some important changes had to be made in the ordinary arrangement. As we went along, numberless scattered facts were noted, illustrating the relations of man with the world of supernatural forces. The last chapter is an attempt at a co-ordinated inventory of the whole. This cursory presentation of the plan we have followed will show where it differs from those followed in other *questionnaires*.

VI

So much for the number and arrangement of the questions. One point remains : how to make the best use of them; and this leads to the question as to the best methods of interrogation. All *questionnaires* contain a certain number of preliminary recommendations on this subject. But several reasons have led us to deviate from the general rule.

To give instructions on the best method of questioning would have been to run the risk of entering upon the compilation of a regular treatise if any attempt were made thoroughly to anticipate the conditions of research. They vary too much from country to country to be condensed into a few pages. As for precepts of a general nature, there are a number of publications on the subject which are easily procurable (see *Appendix*). In these will be found very detailed instructions (at times somewhat difficult to reconcile) on the method of conducting an enquiry and of putting the questions.

It did not seem, upon consideration, that such instructions needed to figure again in this list of questions. Besides the difficulty, even the impossibility, of anticipating the most suitable manner of questioning people of so many races and in such varied environments, the value of the enquiry must depend on the enquirer; and no manual has as yet been able mechanically to impart the art of good questioning. The experience of publications that have appeared serially during the last twenty years, in accordance with one plan and following uniform instructions, proves the extent to which results must depend above all on the character and the skill of the enquirer, much more than upon the rules of thumb with which he might be supplied at the outset.

It might be otherwise for *questionnaires* devoted to a particular people or concerning a particular subject. In such a case it might be possible to draw inspiration either from the peculiarities connected with the character or the social condition of that people, or from the special needs of the technical details of the question. This will be taken into account when the time comes for such manuals.

What we shall proceed to say is, therefore, merely the enunciation of a few indispensable generalities which are intended less to be taught than to be called to mind. They are applicable everywhere and in all circumstances in investigations of this kind.

All *questionnaires* rightly recommend accuracy in the first instance; accuracy in detail and in methodical description. *There is no such thing as an insignificant detail*, and it is necessary, once a certain order has been adopted, to keep to it to the end, unless some formal indication is given to the contrary. Ethnology has suffered much from the disorder resulting from descriptions left to individual judgment.

Then, there is the need to specify accurately the language employed and the character of persons interrogated, which will be found enumerated in the *Practical Indications*.

Lastly, comes the oft repeated advice not to confuse precise answers given by the natives with personal explanations, appreciations, or attempts at generalisation on the part of the enquirer. If the latter has reservations to make on any point, or desires to express any contrary opinion, we beg him to express them separately. If he wishes to give his own interpretations, or express his own general views, and if the question asked is not one of those where they are specially to be formulated, we

hope his wording will leave no room for doubt. Let there be no possibility of confusion with the enunciation of the facts or with documentary proofs.

But it is not sufficient to give advice as to what should be done in interrogating, there is also the question of what must be avoided, and on this point the usual «Instructions» possibly do not sufficiently insist.

We, therefore, earnestly beg enquirers altogether to avoid following a systematic numerical order of questions, that is, anything which might appear to the native to be a methodical examination savouring of an inquisition; also questions of a general nature demanding from the person who is being questioned any effort of reasoning, co-ordination or definition; the use of abstract words; the convocation of any kind of assembly where discussions among natives are opened on any given question⁽¹⁾.

We must also be careful not to forget that, in a great many of the countries investigated, native distrust and reluctance to answer constitute the rule, whatever the reasons for that may be, and that this feeling has a tendency to grow on a number of points:

The enquirer should never be satisfied by a single, flat, negative as to the existence of any peculiarity; the number of people questioned should be multiplied; the same question should be submitted to them under forms as varied as possible, and from every aspect imaginable.

Again it must be noted that the reluctance of natives to give explanations does not only take the form of obstinate silence or

⁽¹⁾ We recommend the judicious advice on this subject given by DE CLERQ, *Revue Congolaise*, vol. III, p. 286.

of ignorance, nor in such answers as : « They say so » or : « It is the custom », etc., but also takes the *far more pernicious form* of instant agreement with all suggestions put forward by the enquirer, or of false explanations given volubly.

One last word on the subject of questioning :

In too many modern *questionnaires*, the idea appears to be held that semi-civilised or uncivilised peoples whose life and conditions remain stationary constitute the general rule. But in reality the peoples of the African Continent evolve very rapidly. Forms of dress, practices, or material peculiarities which were still general twenty years ago are now already rare in the Sudan or in half Equatorial Africa. In another ten years they will be but a memory.

It is, therefore, of the utmost importance not only to collect carefully the last ascertainable survivals — this goes without saying — but, in cases where a first examination appears to produce no result, it will not be enough to record that the fact or peculiarity sought for does not exist; all means must be taken to make sure that it nowhere exists, and to determine whether it did not still exist in recent times. The interrogation of the aged is an evident necessity; so is that of those natives who are in the best position to preserve the memory of vanished traditions either by their profession or by their rank. The enquirer can render the greatest service by showing tact and discernment.

He can do better still in the case of certain countries where native civilisation, at the time of the advent of civilised men, had risen to the type of regular « kingdoms », with all the organic complexity comprised in the meaning of the word. Of most of those, nothing remains to-day but the bare traces of their

ancient organisation, some having long since disappeared (notably on the West coast, Benin, Dahomey, etc.), others recently (the Bushongo, for example). *A knowledge of the ancient state of things is indispensable to research in African Ethnology.* The investigator will have to apply not only the knowledge of the ethnographer, but also of the historian and archæologist⁽¹⁾.

VII

We have undeavoured as far as possible to avoid using the technical vocabulary peculiar to sociology or ethnology. However, in too many cases, we have been compelled to use it as we should otherwise have had to replace the terminology accepted in these sciences by long periphrases. Readers more or less in touch with recent research in these subjects will have no difficulty on this point. They will probably rather find that rapidity and precision would have been gained by a more frequent use of the technical vocabulary. We hope that those to whom these studies are new will write and ask us for such explanations as they deem necessary on this point as well as on others (see below), pending the eventual publication by the Society of a short ethnological vocabulary.

Moreover, for the sake of convenience, in order as it were not to break with custom, it has been found necessary to make use of certain terms which are now recognised as being entirely defective, in particular that of «fetish», under which are classed entirely distinct or even conflicting facts and ideas. To replace

(1) We recommend in this order of study the excellent *Ancien Royaume du Dahomey*, by LE HÉRISSÉ.

those terms by more accurate ones would have involved definitions of principles which are out of place here, and would have led in consequence to still more misplaced discussions.

VIII

In conclusion we ask indulgence for the lacunæ, difficult to avoid in a work of this kind, and for all the imperfections of this work in particular. Various circumstances have necessitated haste, and have prevented us from adding many necessary finishing touches. Among other things, the recent publication of the programme of work to be undertaken by our Society involved the duty of proceeding to its accomplishment without delay. This implied in the first place the immediate distribution of a set of questions. The answers will enable us as soon as they are received, to proceed at once to documentary classifications and to the general publications which have been promised.

GEORGE FOUCART
President.

Cairo, January 1919.

PRACTICAL INDICATIONS.

I

The numbering of the questions is continuous, without taking into account the divisions into chapters, sections or subdivisions figuring in the body of the text. Each number corresponds as far as possible to a fact or a group of distinct facts. Certain questions, though of a homogeneous nature, involved a great many particulars or «aspects» of the subject. Those have been subdivided into paragraphs (corresponding to the principal rational subdivisions, and given secondary numbers, for instance 212, 1; 212, 2; etc.). The details of the paragraphs, whenever the importance of the complexity of the subject seemed to require it, have been similarly numbered by alphabetical series *a*), *b*), *c*), etc.

For all future work of research, classification, references and proposed publications, it is important that no changes should be made in the numbering as established here, in spite of any disadvantages it may possess. Additions which may ultimately prove to be indispensable will be numbered *bis* in future editions if any new question arises, or will be indicated by a small number following the principal number if any question has to be detailed into paragraphs as has already been done on several occasions.

The same system will be applied to special lists of questions bearing on the study of some particular detail or some particular country.

You are requested, therefore, to follow the numbering prescribed for all the answers or various forms of information sent. This is indispensable for the classification of comparative documents and the correspondence relating to it.

II

The system occasionally followed of providing blank spaces under the questions (or with blank pages opposite them) has been deemed ineffective.

Sometimes this means waste of space; more often it is impossible to find sufficient space for the answers to certain complex questions.

The best course has seemed to be to arrange the answers on separate sheets, the essential thing being that there should never be more than *one answer to any single number on each sheet*; and even, if possible, in cases where the numbers are split up into several paragraphs, that there should be nothing on each sheet but the reply to one paragraph.

III

These introductory questions anticipate three methods of sending in answers :

1° All together, for the complete series of the questions as a whole (at least as far as possible); this obviously demands a lengthy study. The experience of the works collected and edited in the *Monographies ethnographiques* by MM. Gaud, Schmitz, Van den Plas and Colle (see *Preface*, p. vii note 1) proves that such a work can fairly easily be accomplished by a single investigator, and that the editing of a monograph of this nature in one or even two volumes can be done within a reasonable time, where the work is properly ordered. The scientific gain expected from such contributions is of considerable importance. Any excessive haste might compromise the result, and all the time necessary must be devoted to the work.

2° By sending the answers in successive series, bearing upon the whole of one section or chapter.

3° By sending answers bearing upon *isolated* points or particulars, noted according to the fancy of the investigator (or according with the facilities offered him), sending them as they arise, without thereby implying any intention to go into a systematic coordinated investigation on the rest of the subject.

The Sultanieh Geographical Society of Cairo appeals most earnestly to officials, officers, missionaries or residents. They are earnestly begged, wherever they are unable to follow either of the two first methods of sending answers, not to hesitate to assist the Society at least by sending answers conceived according to the third model, in as large a number as possible.

In case answers are given all at once for the whole of the set of questions, it is not *necessary* to repeat the heading of each question at the top of the sheets containing the answers. It may suffice to mark each page with the numbers mentioned above, provided that this is done as accurately and carefully as possible.

In the case of leaflets sent (either now and then, or once and for all) in answer to a single group of questions, or again for those which only reply definitely to a few of the questions, it is always preferable that a copy of the titles of the questions should accompany the numbering.

IV

When there is occasion to call attention to particulars deemed worthy of interest, but which do not correspond, either in appearance or in fact, to any of the present headings, it will be well to note them upon as many separate sheets as there are particulars, giving to each one a conventional number, in the order deemed most suitable, and giving to the numbers the lettering N : N 1, N 2, etc.

If such particulars come well within the general scheme of the question (or questions) given under any particular number, but do not seem to correspond with any of the headings taken alone, it will be well to add them *at the end* of the group of questions already treated under the number given above, repeating the number (and the subdivision if need be) and subjoining an alphabetical lettering marked with ', for example : 125 a', 125 b', or 117, 5 a', 117, 5 b', etc.

In all cases where the questions enunciated under any particular number have remained unanswered, not because the question was inapplicable to the country under enquiry, but because the information was unobtainable, you are requested to specify, under the appropriate number, the *cause of the obstacles encountered*.

V

Subjects on which it seems desirable or necessary eventually to receive special extra-detailed lists of questions should be pointed out to the Society,

which will then add such *questionnaires* to its programme of publications and will endeavour to get them brought out as quickly as possible, taking their relative urgency as a guide for precedence.

VI

For questions involving the questioning of natives, you are requested to state as accurately as possible :

1° The social status (or profession), age and sex of the person giving the information.

2° Whether the enquiry has been made *directly* by questions asked in the language of the person questioned or in that of questioner, or by the use of a third language known to both.

3° If the questions have been asked through the medium of an *interpreter*, please note his nationality, social status and his knowledge of the country. This type of enquiry has given rise to numerous misapprehensions, too often owing to the incompetence of the interpreters used.

Likewise for the facts, customs, objects, etc., the existence of which has been ascertained and their particulars described by the natives, but the existence of which has not been verified by the investigator *himself*, it is extremely desirable that this limitation should be indicated *at the end of the reply*, even where the minuteness of the questions and the agreement of the answers given seems to give every guarantee of authenticity.

VII

The usefulness, and in certain cases the necessity, of reproductions (plans, sketches, drawings, *photographs*) require no comment. In default of better, never hesitate to send the most summary sketch, even in the form of a few pencil-strokes.

Every time the drawings or reproductions made by hand are given on sheets separate from the text, note carefully the number of the text to which the document refers, — this should be done very clearly (*preferably at the right hand top corner*). The same naturally applies to photographic or cinematographic reproductions.

In case phonograms are sent (under sections relating to *singing*, *music*, *language*, etc.), please give full indications of the corresponding sections and numbers, in as clear a manner as possible.

All information, reproductions or other documents should be sent addressed to The General Secretary of the *Sultanieh Geographical Society*, 45, *Shariah Sheikh Yusef*, *Cairo*.

Any subsequent application for another copy of these questions, or a supplementary lists of questions bearing on any particular subject should be sent to the same address.

APPENDIX.

The titles of a few publications comparatively easy to procure have been collected here. They are recommended as possibly suggesting improvements or corrections to the present questions, or as contributing materially to the understanding of the aim and objects of ethnological studies and the interest which they involve. We have collected in preference those containing instructions as to the method of interrogating or arranging the facts ascertained.

The most useful contributions are distinguished by an asterisk.

Belgium.

Enquête ethnographique et sociologique sur les peuples de civilisation inférieure (Société Belge de Sociologie). Brussels 1905.

* *Plan de documentation pour aider à l'élaboration d'Études Ethnographiques* (Ministère des Colonies). Brussels 1909.

F. CATTIER et L. WODON. *Enquête sur les coutumes juridiques des peuplades congolaises*. Brussels 1894.

England.

HERSCHEL. *A manuel of scientific enquiry*. London 1871.

GALTON. *Hints to travellers*. London 1878.

* *Notes and queries on Anthropology*, by J. G. GARSON and C. H. READ. London. Anthropological Institute, 1899.

Hints to travellers (scientific and general), by JOHN COLES (edited by the Council of the Royal Geographical Society). London 1901.

J. G. FRAZER. *Questions on the Customs, Beliefs and Languages of Savages*. Cambridge 1907.

France.

* *Instructions générales aux voyageurs* (published by the Société de Géographie de Paris).

Instructions générales aux voyageurs (published by the *Société Ethnologique de Paris*).

* *Instructions générales de la Société d'Anthropologie de Paris*.

MILNE EDWARDS. *Instructions*. Archives des Missions scientifiques et littéraires, t. IV (1877).

F. J. CLOZEL et R. VILLAMUR. *Coutumes indigènes de la Côte d'Ivoire*. Paris 1902.

Questionnaire d'Ethnographie. Mission Raquez au Laos (1904-1905).

Italy.

* ISSEL. *Istruzioni scientifiche pei Viaggiatori*. Rome 1875.

INTRODUCTORY QUESTIONS

ON AFRICAN ETHNOLOGY.

CHAPTER I.

ENVIRONMENT.

SECTION 1. — The country and its inhabitants.

1. The country. General aspect.
 2. Chief geographical features — Situation — Physical boundaries — Political frontiers.
 3. Names given by the natives to the country and its principal physical or political divisions. Meaning of such names.
 4. Mention of geological peculiarities (soil and subsoil). Orography, hydrography, climatology.
 5. Chief aspects of the country. Fertility of the soil. Economic wealth. Distribution of vegetation.
 6. Cartography and bibliography of the region under enquiry⁽¹⁾.
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⁽¹⁾ For countries which have already formed the subject of detailed monographs or of publications dealing with geography properly so-called, and also for those which have long been known and described, we will merely refer the reader to the special bibliography concerning the subject of the six above numbers. Those notions alone will be mentioned here which are strictly indispensable (1) to explain the possible influence of the environment upon the individual and (2) to throw light upon the answers given to the questions enumerated in section 2 of this chapter.

7. Flora and Fauna : only *a*) the commonest and *b*) the most remarkable species (whatever may be the degree of their abundance) need be noted. Add a few indications as to distribution zones.

8. Name by which the people under enquiry is generally known in ethnology — Orthographical and other variations.

9. Name given by the natives to their racial group, and the name or names given to it by their neighbours. Names of the principal ethnical divisions which constitute it. Names of the most important subdivisions denoting social classes or occupations.

(Only *native* names should be given, and whenever possible, the meaning and etymology of such names.)

10. Names of the principal families or groups of families possessing political, military, sacerdotal power, etc.

11. Population, settled, immigrant, nomad or floating.

12. Predominating occupations.

13. Neighbouring populations. Blood relationships (see also chapter VII).

14. Information supplied by the natives as to : *a*) the legendary origin of the dominant race and its various ethnical fractions; *b*) traditions concerning migrations, immigrations, invasions, conquests and emigrations; *c*) any indications as to chronology. Methods of ascertaining dates by means of remarkable historical occurrences (particularly by the memory of some cataclysm, *the appearance of a comet or an eclipse of the sun*).

Possible instances of synchronism obtained by various methods of enquiry.

(Show, whenever possible, with regard to such direct proofs, the modern theories of science, whether stated in recent publications or personally formulated by the enquirer.)

15. Traces of former civilisation of peoples now extinct : *a*) grottoes and caves; *b*) tombs; *c*) megalithic monuments of all kinds; *d*) any non-megalithic types of stone buildings or erections; possible indications of their purpose; *e*) pictures, drawings or signs graven on rocks; *f*) paleolithic

objects; neolithic *do.*; *g*) the same belonging to later periods, whether dateable or not.

(Give an archæological description with as many reproductions as possible. Mention whether the buildings or the objects are on the surface of the ground or below the surface. Topographical data. Lastly, for each category, state the explanations given by the natives and their ideas on the subject, in particular : *a*) concerning tombs [the degree of veneration or fear which they inspire, their imaginary treasures, their invisible guardians, etc.]; *b*) concerning axes (*celts*) or other objects in prehistoric flint (*silex*) [thunder-bolts, giants' stones, gods' and ancestors' weapons, etc..])

16. Belief in human races of fabulous stature, or in races of dwarfs; consisting in men of prodigious appearance or power, etc., or in crosses between man and animals (men with caudal appendages, human apes, etc.).

17. Present density of the population. Tendency to increase or diminish. Census, or, failing such, approximate estimates, with divisions according to ratio (see also chapter XIII, section 7, *Demography*).

18. General physiognomy of racial groups.

SECTION 2. — The material world as seen by the natives.

In Section 1 we place Man in his environment and describe him and it as seen or as conceived by us according to our own methods. Those of the natives must differ on a number of points. While it is absolutely certain that the manner in which they see or imagine the material world and come into contact with it has had the deepest influence upon the manifestations of their individual or collective life, it is probable that those ideas or those interpretations of Nature and of living beings are correlated with extremely ancient concepts, similar to those from which our own originally sprang. It is therefore of the greatest importance that we should penetrate as deeply as possible into this field. Moreover, knowledge thus acquired will greatly facilitate the understanding of the answers given concerning the matter which forms the subject of the following chapters. It will also serve to enable us to inquire intelligently into the same subjects.

It has been necessary to make some classification. That which is here given does not rest upon any preconceived theory, but is based upon a practically logical order dictated by pure convenience.

A. — ANIMALS.

19. Classification of species *according to the natives* (*give the names of these divisions, the initial principle of which it is interesting to know*).

20. Ideas entertained as to the first appearance of animals, or their creation.

21. Essential characters proper to each species; characteristic qualities such as longevity, the power of being born again, agility, courage, skill, invisibility, invulnerability, etc.

As a part of the magic or so-called "fetichist" ritual rests upon this knowledge, very accurate research is required on this point.

22. Intelligence and moral qualities attributed to a particular animal (cunning, sagacity, help in time of danger, devotion to its fellows, etc.).

23. Supposed language of the animal. Men who understand it and speak it.

24. Manners and customs of the animal.

25. Wars and alliances of animal clans amongst themselves.

26. Alliances with man, whether legendary or supposed to be still extant.

27. The same question from the stand-point of sexual relations, whether fabulous or real. Men and women possessing the power of changing into animals and *vice versa*, or of turning animals into human beings and *vice versa*. Progeny arising from such relations.

28. Enquiry into the same facts with a special regard to a particular tribe, clan, social group, caste, family or individual. (Every circumstance should be noted.)

29. General protection of man by any animals and *vice versa*.

30. Magical or supernatural powers. Animals of good or evil omen. Spells. The evil eye, etc.

31. Supposed physical constitution of such animals, and the parts in which their forces or «virtues», etc., are supposed to reside. Human forces or «souls» bound to those of certain animals, and *vice versa*.

32. Animals which are habitually dangerous or hostile, with regard to which certain individuals, groups or families, have : *a*) special power enabling them to destroy, capture or render them harmless; *b*) relations of special friendship (these questions are distinct from those enunciated in no. 26). Concerning these individuals, groups, etc., the following must be ascertained : *a*) the supposed causes of those privileges; *b*) the veneration of which such people are the object, their privileges, or the appeals made to their assistance. Try to give a scientific description of their methods, duly authenticated (*e. g.* snake charmers or snake catchers, «crocodile-men», etc.).

33. Names of animals; qualifying names, names expressing reverence, names used for conjuration, *secret names*. Virtues of these names.

34. Ideas as to the *nature* and mechanism of the vital energies of those animals, as enumerated in no. 31, the entities constituting their personality, and their co-ordination. Ideas concerning their diseases.

35. Ideas concerning the acuteness of their senses (eye-sight, hearing, etc.).

36. Ideas attributing virtues to parts of their bodies (blood, flesh, fat, nails, teeth, claws, hair, feathers, scales, skin, etc.), to fragments of them whether or not reduced to powder (bones, ashes, etc.), to their excreta and every sort of secretion, to their tracks or foot-prints.

37. Animals regarded as sacred (in the species or in the individual). *Do.* kept in special buildings.

38. Divine or legendary origin of the process of domestication or taming, wholly or in part : *a*) of edible species; *b*) of species of which the principal use lies in their produce and which are only eaten exceptionally; *c*) species useful for their collaboration with man, or simply domesticated (dogs, etc.).

39. Treatment of these various species. Customs and superstitions connected with them.

40. Other peculiarities provisionally unclassified.

41. Mythical animals, hybrid monsters. Traditions and beliefs referring to them.

B. — VEGETABLE KINGDOM.

42. Apply to trees, herbs and various plants the various enquiries mentioned in the above subdivision from nos. 19 to 40, making all necessary modifications and omitting all obviously inapplicable (nos. 23, 24, 25, 35). Number the answers 42, 1; 42, 2, etc.

C. — INANIMATE NATURAL OBJECTS, SUPPOSED TO POSSESS DIRECT OR INDIRECT PERSONALITY (THROUGH ANIMISM, DYNAMISM, ETC.).

Examine :

43. Detached rocks, stones or pebbles; *precious stones, translucent or brilliant. Lode stones, fire-stones.*

44. Metallic conglomerates (ferruginous masses, nuggets, etc.).

45. Rocks, peaks, mountain tops, grottoes, caves; hills, mountains, and *volcanoes*. Spirits and «white men» in high regions.

46. Water-courses, particularly in points such as springs, rapids, cataracts, whirl-pools, etc.; ponds, lakes, marshes and lagoons.

47. The sea and the various parts of the sea-coast (capes, headlands, gulfs, bays, etc.).

48. The bush, forests, desert spaces; *shifting sands, sand spouts* (their *genii*, etc.).

Apply to the whole series the various peculiarities mentioned in nos. 19 to 41 under the heading of *animals* with all obvious suppressions and adaptations.

N. B. — As in the case of animals and plants, the magico-religious practices of a large number of peoples here under enquiry are derived from the supposed ideas

and forces mentioned below in D, E, F, G, and are generally too little studied. Too much light cannot, therefore, be thrown on those particular questions, and the greatest possible number of detailed replies should be given.

D. — THE EARTH IN GENERAL.

49. Ideas of the natives as to its dimensions, shape and substance; the position of their own country in the whole.

50. Ideas concerning subterranean conditions (*extinct volcanoes*, *abysses*, etc.).

E. — THE WORLD ABOVE THE TERRESTRIAL SPHERE.

As far as possible answers should be classified in the following order :

51. Light. Does it consist of several kinds? Is it connected with the sun, the moon, the stars, or does it constitute a thing or a force in itself? Is morning light considered as distinct from the rest? Are dawn, daybreak, twilight considered as entities or distinct «powers»? Does darkness constitute a material mass? Is light regarded as the cause of the return of the sun or the movement of certain stars?

52. The sun; sunrise, sunset, course and supposed route. Is the daily sun supposed to be always the same being? Other ideas or peculiarities. Its distance from the earth; its dimensions.

53. The moon; its phases and in particular the *new moon*; its forces, virtues and action upon various beings or substances in the terrestrial sphere.

54. Other heavenly bodies. Planets (are they distinguished from stars?), constellations, etc. Their names. Their mythology (marriages, families, courses, etc.).

55. Supposed influences over living beings in the terrestrial sphere. *Astrology* (see also *Astronomy*, chap. xi).

Special relations between certain stars and certain beings, or with certain *precious stones* or substances.

56. The celestial vault, its *substance*, composition, structure, planes, dimensions and distance from the terrestrial plane.

57. Here if occasion arises, devote a special section to the Milky Way.

F. — ACCIDENTAL AND ABNORMAL CELESTIAL PHENOMENA.

58. Meteorites, shooting stars, stones fallen from the sky.

59. Comets.

60. *Solar and lunar eclipses*, halos.

61. St. Elmo's Fire, *Zodiacal light*.

62. Abnormal aspects of the heavens (magnetic auroras, purple skies, etc.).

63. Various.

G. — METEOROLOGICAL PHENOMENA.

64. *Normal winds. Their names*, their supposed character and influences (compare with no. 199 *in fine*).

65. Storms, tornadoes, hurricanes and typhoons (particular care is required in the classification and study of native names).

66. Thunder-storms, thunder, lightning; the thunder-bolt in its various aspects, such as fire-balls; ideas as to fires caused by thunder-bolts; *ideas concerning the victims of thunder-bolts*.

67. *The rainbow* (precise details on its supposed animal forms, its supposed secretions or excreta, etc.).

68. Mists, fogs, clouds, especially those of particular shapes and colours; snow, ice (particularly the snow on high peaks such as those of Ruwenzori or Kilima-N'djaro for example); hail. The mirage.

69. *Rain*; its causes; localisation of its origin. (Here collect all beliefs, customs, superstitions and rites connected with it. Give necessary references to *agriculture and religion* [rain-makers, prayers, supplications, sacrifices and magic rites relating to the production of rain].)

II. — ABNORMAL PHENOMENA IN THE TERRESTRIAL SPHERE.

70. Apparently sudden collapse of rocks, cliffs and mountains; sudden appearance of new springs, disappearance of existing ones, etc.

71. Seismic shocks.

72. *Volcanoes, eruptions, showers of ashes or lava* (investigate traditional legends).

73. Will o', the wisp, phosphorescent lights. Various unclassified phenomena.

For all the questions grouped under the four series D, E, F, G, it is advisable, whenever possible, to proceed first to the description of facts or phenomena locally studied or authenticated, and then to pass on to the nature and the material composition attributed by the natives to supposed personifications. The powers, forces and virtues of those personifications should be examined, then their imagined manner of existence, their hierarchy and legendary history; last of all comes the study of the supposed action or influence of each of the phenomena (or of the Spirits of which they are the outward manifestation) upon the various beings or substances of the earth, and in particular upon man.

74. Colours. Odours. Sounds. Ideas concerning these three categories considered *as constituting individual entities*. Their powers, affinities and general phenomenology. Concerning colours, pay special attention to anything relating to white, red and black. Concerning sounds, note carefully all beliefs connected with the force and the virtues of singing, or the voices of *animals*.

(In cases of an already organised symbolism, as for example in Nigeria, show the relations between colours, forces of nature, numbers, the Winds, etc.)

CHAPTER II.

THE INDIVIDUAL.

SECTION 1. — Physical Characteristics.

A. — NORMAL CHARACTERISTICS.

75. Stature. Measurements taken from living persons; from skeletons.

76. Head. Cranium. Trunk. Limbs. Hands. Feet.

77. Dermis. Pigmentation (observations on new-born infants).

78. Capillary system. Its nature, colouring. Normal villosity.

79. Eyes. Colour. Shape. Position of the pupil; momentary or temporary influences; arcature.

80. Flesh; various characteristics; obesity, thinness (noting extreme types).

In the case of comparative tables, classify by sex, age, social or professional status, etc.

N. B. — Very detailed measurements and, generally speaking, everything relating to somatic anthropology, belong more particularly to specialist subjects and to technical *questionnaires* relating to them. Answers to the present enquiry, which is *ethnological*, should be in proportion with the remainder of those which relate to the other questions propounded later.

B. — ABNORMAL CHARACTERISTICS.

81. Natural malformations. Excrescences on the throat, goitre; protuberance of the stomach (particularly in children); steatopygy; elongation of genital organs; umbilical deformities; various.

82. Congenital infirmities. Deformities. Blindness from birth. Teratology. Fate of beings thus afflicted. Native ideas on the causes of these anomalies.

83. Dwarfs (to be carefully distinguished from pygmy races). Questions as above.

84. Albinoes. Red-haired persons. Questions as above. (Magico-religious position of albinos to be specially studied.)

85. Accidental infirmities; one-eyed, blind, maimed, lame, bow-legged persons, men mutilated by accident or wounded fighting or hunting; their condition (see also *Diseases and medicines*). Repeat the same questions as above, nos. 82 to 84.

N. B. — For the whole series, wherever the ideas or beliefs noted involve customs, practices, magical rites or operations, enumerate and describe in detail. (For malformations or voluntary mutilations, whether temporary or permanent, see below under *Treatment of the body*.)

SECTION 2. — Physiological characteristics.

General aptitudes and inaptitudes.

86. General physical aspect : robustness, proportions of the body, bearing.

87. Muscular force, agility, suppleness, skill, resistance to fatigue, to starvation, etc.

88. General physical aptitudes. Particular *do*.

89. Normal nutritive capacity. Abnormal *do*. Usual and exceptional diet (see also under *Feeding*).

90. Observations as above with regard to drink.

91. Obesity or thinness of the average normal type (see also above, nos. 80 and 86).

92. *Sensory acuteness and sensitiveness* :

Sight, hearing, sense of smell, etc. (give the greatest possible number of precise and scientifically authenticated cases. *Note sexual differences*).

By way of example, the following questions of detail may be noted :

The capacity of distinguishing individuals of different races or sexes by their scent; to discern the scent left by animals. For the sense of hearing, the distance at which the ticking of a watch can be heard; the power of hearing the sound made by animals passing through brushwood, forests, etc.; resistance to the impression produced by strident, rasping or discordant noises. For eyesight : experiments concerning

daltonism; the *faculty of distinguishing and that of classifying colours*; the power of enduring the brilliancy of sun-light; experiments at night as to the power of distinguishing stars of the fourth magnitude with the naked eye. For the sense of taste, the experiment known as that of the four degrees of taste : sour, sweet, bitter and salt ⁽¹⁾. For sensitiveness of the touch : the experiment with the esthesiometer with cork points (to be placed upon the fleshy parts of the fingers, the lips, the back and various surfaces of the body) ⁽²⁾. For sensitiveness to pain, note the facts relating to resistance to pain, to burns, wounds, surgical operations, native operations such as the ceremonial filing of the teeth, magical incisions, «flesh pads», tattooing, etc.

93. Fecundity (see also *Abortion*, *twins*, and under *Demography*).

For diseases (etiology, pathology, etc.), see chapter XI, under *Diseases and medicines*.

94. Sleep. Attitudes in sleep; usual hours and average duration of sleep. Influence of these particulars on economic or family life, etc. (for dreams and ideas about dreams, see below, section 5 of the present chapter).

95. Physical exercises. Swimming. Methods and analysis of the movements in native swimming. Aptitudes. Is swimming considered as acquired by training or as a natural action? Diving. Manner of jumping into the water (head or feet first?). Time spent under water. Swimming with the aid of an instrument.

96. Riding. Exercises of strength and skill (cf. also under games and warlike exercises (no. 1029). Give all details as to accoutrements, material, various phases of games or exercises).

97. Importance attached to cleanliness; care of the body. Usual washing and ablutions. Baths. The existence of shelters or edifices devoted to hot or cold baths. Baths taken in private, in common, in public (distinguishing age and sex).

⁽¹⁾ Example : for the normally constituted European, a solution of one part of sugar to a hundred parts of water is tasteless; so is also one half of a part of chloride of sodium to a hundred parts of water (cf. *Bull. Soc. Anthropol. de Paris*, June 1883).

⁽²⁾ Example : the skin of the face of the normal European can feel the weight of 2 milligrams; that of the fleshy part of the fingers, a weight varying from 10 to 15 milligrams.

98. Gesticulation and attitudes in the various actions or circumstances of life. Gestures corresponding to the various forms of meeting, greeting, expressing thanks, praying, threatening, cursing, mockery, astonishment, terror, refusal, etc.

99. Accessory actions such as shouts, sounds, clapping, hissing, spitting.

100. Beliefs and customs relating to the good or evil influence of certain gestures, the use of the left or right hand, of starting with the right or the left foot, of sneezing, of walking over a living body or on its shadow (see also below, section 5 of this chapter).

101. Counting by pointing to the fingers and toes (give sketches if possible. See also under nos. 951 and 952).

SECTION 3. — Treatment of the body.

A. — GENERAL TREATMENT.

102. Capillary system. Depilation or shaving. Instruments used (*use of flint*). Note circumstances, epochs, situations and various peculiarities. (For forms of head-dress, see under *Hair* and *Hair-dressing*, section 4.)

103. Dental system. Ordinary care of the teeth.

104. Nails. Ordinary paring. Dyeing, etc.

105. Eyes and eyebrows. Usual care given to them. Cosmetics, etc.

106. The body in general (see also above under *Cleanliness*, *ablution*, etc.).

For the whole section of rites, beliefs and customs, see immediately below, under voluntary alterations or mutilation.

B. — SPECIAL FORMS OF TREATMENT OF THE BODY;

TEMPORARY VOLUNTARY OR ACCIDENTAL ALTERATIONS *WITHOUT* MUTILATION.

107. Capillary system. Beliefs, superstitions, ideas, customs and ritual practices connected with : depilation (*practices and circumstances*), modes of

cutting the hair (mourning, vows, expiation, sacrifice, etc. Note normal or abnormal peculiarities connected with this such as : dreams, oracles, sooth-saying in general, epidemics, dates of the calendar, circumstances connected with astronomy, etc.).

108. Dental system. (Same series of observations. Pay special attention to the dyeing of the teeth in certain circumstances.)

Place here, in order to group together the details of this subject, the beliefs and rites connected with the appearance of a first tooth, with forms of dentition regarded as abnormal or under a curse (see also chapter vi, section 3, *Childhood*), with the dropping out, or *non-ritual* plucking out of teeth.

109. Nails. Special styles of paring. (Follow the same order in the remarks made.)

110. Eyes and eyebrows (same order).

111. The body in general. Various forms of treatment.

Reserve for section 5 of the present chapter the beliefs, rites, etc., relating to the débris or fragments of skin or bones, to perspiration and all kinds of secretions (tears, sweat, saliva, etc.), or relating to the human blood, shed under whatever circumstances, to the eyes (glances, diseases of the eyes, anomalies of the pupil, etc.) and, generally speaking, to all parts and organs of the body.

112. *Colouring of the body*. Note here merely material details : *a*) the substances used (*pemba*, *n'gula*, smoke black, juices of plants, etc.); *b*) the manner of applying them; *c*) the distribution of the colouring whether total or partial. Regarding the circumstances, ideas, beliefs, rites, etc., refer here to the various sections relating to hunting, fishing, mourning, war, initiation, secret societies, dances, various religious ceremonies, etc., where these points will be suitably examined. *Particular attention is called to the importance of the subject.*

C. — DEFINITE ALTERATIONS WITH OR WITHOUT MUTILATION, *BUT WITHOUT*
THE REMOVAL OF ANY PART OF THE BODY.

113. Stretching and perforation of the skin : *a*) of the nose; *b*) lips; *c*) ears; *d*) breasts; *e*) the epidermis of the limbs or trunk; *f*) genital parts.

114. Deformation by compression or otherwise : *a*) of the shape of the head (see also under *Infancy*); *b*) of the hands and feet; *c*) of the trunk; *d*) breasts; *e*) limbs. (Reasons given for these two series; ideas; rites, beliefs, etc.)

115. Deformations of various parts of the body by cicatrization; by various forms of mutilation without removal of any part, and in particular by «flesh-pads». (Describe these methods; reproduce, at least by sketches, their arrangement. Give the meaning and object of these operations, rites, superstitions, customs, etc.)

116. Modifications imposed upon the teeth, without extraction. Teeth sharpened into points, filed down, incised, incrustated with foreign substances, etc. (Same observations as above.)

117. *Tattooing.*

N. B. — The greatest importance is attached to the arrangement of the answers relating to the various aspects of this question. It is hoped that the order given below will facilitate classification.

1. Essential methods of tattooing (by pricking, incision, or cicatrization). Instruments used. Colouring matter. Length and methods of the operation.

2. Operators. Special connected rites (fasting, various ceremonies, costumes, religious rites, prayers, incantations, prohibitions, etc.).

3. Classification of tattooed persons according to age, sex, social or professional status, family or ethnical divisions. (Give references where necessary to *Initiation*, *Secret Societies*, *war*, *hunting*, *priestly caste*, etc.)

4. Position of the tattoo marks, in each case with reference to the above classifications.

5. *Tattooing classified according to the objects represented.*

In view of the exceptional interest of this last question, the enquirer is requested to proceed as much as possible in the following manner *for each subject studied* :

a) Give, at least, accurate sketches of the various figures represented in the tattooing examined.

b) Arrange *in a series*, for each separate subject, as large a collection of examples as possible. Choose by preference individuals whose class or standing indicate that special care has been given to the tattooing.

c) Ascertain whether a particular subject has any (new?) tendency to become abbreviated or simplified; seek out as far as possible individuals on whom the design remains most complete.

d) Ascertain whether among the accessories of worship («fetishes», costumes, various ornaments) or among the various representations of plants, animals or inanimate objects, *decorative designs* of arms, badges, vessels, tools, etc., drawings or symbols exist which correspond with the series of the various designs found in the tattoo works. *In a word, try to reconstitute the original theme or motif of tattooing*, by proceeding, *mutatis mutandis*, on the lines which would be followed while establishing a series in archæology.

e) In the case of each design, give the answers of the natives upon the meaning and the historical or mythical origin of the sign. *One* reply is not enough. As a great number of tattooings rapidly deteriorate under the influence of civilization, old people should be questioned in preference and, above all, operators engaged in the work of tattooing.

It must not be forgotten that natives, as a rule, are reluctant to give explanations on this point, which they regard as one of the secrets of their own personality. Answers alleging pretended ignorance or traditional usage such as : «It is the custom» or : «We do as our fathers did» are more often than not merely a means of evading the question.

f) After obtaining information on the meaning and origin of the design, ascertain the facts concerning the object or supposed effects of these marks.

g) In conclusion, give your own *personal* opinions, based either upon the series of answers given, or upon such comparative facts as you may have ascertained by a direct acquaintance with other peoples (whether neighbouring or distant), or by the reading of papers already published on the subject. Remember that, after eliminating purely ornamental subjects (and using *extreme prudence* in making any such elimination), the series of tattoo marks is one of our most valuable sources of information : first, for a knowledge of the mythology of non-civilised races and of every species of religious or sociological facts (forms of worship, totems, etc.); secondly, for the possible reconstitution of the relationships or migrations of the peoples possessing no written traditions; thirdly, for the history of institutions and various social classes among uncivilised or semi civilised races; fourthly and lastly, for the early notation of proper names and the *origin of the first attempts at writing*.

D. — INCURABLE ALTERATIONS, MUTILATIONS.

118. Dental system. Extractions resulting from some religious custom, superstitious facts, etc.

119. Nasal walls. Lips, ears and face.

120. Mutilations of the trunk.

121. Fingers. Removal of a joint or of a whole finger.

122. *Circumcision.*

123. *Excision* ⁽¹⁾.

Each of these categories should give rise to a series of questions for which it would be advisable to adopt the order stated below, in particular for circumcision :

a) Methods or procedure. Instruments — (sacred or traditional in character; materials). Essential or adventitious substances used. Operators.

b) Classification of persons subjected to the practice by age, social status, family, tribe, clan or caste.

c) Sociological character of the operation : whether individual or collective; fixed or variable periods (anniversaries?), stated occasions, etc.

d) Ceremonies and rites connected with the operation, costumes, songs, dances, rites, fasts, prayers, incantations, *formulæ*. Connected or commemorative rites, etc.

e) Ideas, beliefs, superstitions. Mythical or legendary explanation of the operation.

f) Supposed object and results. Difference in rank, capacity or status between persons subjected to the operation, and those exempt from it.

g) Any other particulars not included in the above subdivisions.

124. *Castration. Semi-castration.*

SECTION 4. — Adornment of the body.

A. — THE HEAD.

125. Hair and capillary system. (Refer, when necessary, to the series relating to the care of the body, no. 107.)

State the various methods of arranging and treating the hair and the capillary system (curls, locks, plaits, tufts, etc.) :

a) Classified for each sex according to age (infancy, childhood, adolescence, middle-age, old age).

b) Classified according to profession or social status (*i. e.* : kings, chiefs, dignitaries, priests, fetish-men, doctors, hunters, warriors, dancers, slaves, etc.).

⁽¹⁾ For nos. 122 and 123, refer to no. 498 for all details.

c) Classified according to exceptional circumstances, whether foreseen or unforeseen, etc. (example : mourning, declaration or end of a war, epidemics, funeral of a chief, of a recent adept, initiation camps, feasts, rites of secret societies).

d) Description of instruments used (rasors, knives, etc.).

e) Ideas, superstitions, customs and beliefs referring to each of these points. Rites arising from them. Ceremonial observances directly or indirectly connected with them (rites, fasts, formularies, prohibitions, etc.).

126. Head-dress. — Wigs.

Proceed as above. Wigs forming a part of sacerdotal or initiatory masks should be merely noted with a reference to the number concerning «masks» (sections relating to initiations, secret societies, and, in chapter xv, under «Objects used for worship»).

127. Head-dress properly so-called (caps, bonnets, pieces of cloth, head-dress in the form of hats, mitres, helmets, etc.).

Proceed as above. Describe with particular care the material structure of ceremonial head-dress made of basket work, hippopotamus hide, skins of monkeys, wild cats, lizards or serpents, or of various hides or leathers.

128. Head-ornaments and accessories (combs, pins, pendants, etc.). In each category specify the substance (example : feathers, shells, parts of animals, etc.), describe the object, and explain the arrangement of it.

B. — THE BODY.

129. Cases of complete nudity, save for amulets, talismans or objects belonging to the series entitled «ornaments» (classify according to age, sex and status).

130. Ordinary clothing : this term includes any piece of material habitually placed or fastened on any part of the body. Begin by enumerating the kind of material (skins, feathers, fur, grasses, plants or plaited leaves, pieces of cloth, etc.). Proceed to describe the piece or pieces which form the costume. Describe the ways in which they are worn or attached to the person.

131. Ceremonial or exceptional garments. Describe them. Classify them : a) according to their wearers; b) according to the circumstances in which they are worn.

132. Men disguised as women and *vice versa*, or as children and *vice versa*.

N. B. — Costumes or disguises connected with initiations or secret societies should be examined in detail under the sections dealing with these subjects in chapter vii.

133. Footwear and sandals.

Make the same distinctions as in the case of clothing.

134. Dress accessories in the form of *ornaments* or *jewels* placed on the body or on the clothing.

135. Amulets, talismans, objects commonly described as «fetishes» worn or carried on the person; «protections» against all kinds of spells.

136. Dress accessories in the form of *badges* of some office, function, social class or family (including, for political or religious chiefs, arms used for display, wands or sceptres).

For such personages, distinguish between : *a*) objects worn directly against the body; *b*) on the clothing; *c*) those which, without being worn by the individual himself, are habitually carried by acolytes or servants, either before him or beside him, on certain occasions or dates which should be specified. A minute description of apparently the most insignificant details may have great value for throwing light upon the question of survivals.

For all details relating to rites and having a magico-religious value, refer to the order which has been suggested in connection with head-dress or tattooing, thence proceeding to such modifications as are naturally required. Information as to rites, beliefs, etc., should be noted again under chapter xv *regardless of repetition*.

N. B. — War *masques*, dancing, initiations, processions, etc., are not included in this section. The whole subject should be gone into under chapter xv.

In the whole of this question, the material order of description should be as far as possible the same for each particular case under consideration. The most practical would seem to be a description beginning with the ornamentation of the head : ears, nose, lips, neck, face (in the case, for instance, of ornaments attached to or inserted in the cheeks), then that of the arms and legs (bracelets, rings, etc.), concluding by the trunk considered from the upper to the lower part.

SECTION 5. — Native ideas on Man.

137. Ideas concerning sensory perceptions; their supposed mechanism, acuteness, forces and effects. (Give the largest possible number of typical replies.)

Examples : a) Eyesight : supposed power of fascination possessed by the eye; spells cast by the eye; the power of seeing invisible beings or things by the use of certain substance or formulæ; power of seeing remote objects by means of magic, etc.

b) Sense of smell : scents of men or animals, their supposed nature, *effects*, etc.

138. The voice : words, cries, hissing, clapping, chanting, singing, etc., ideas concerning the power or effects of such.

139. Different parts of the body and their supposed anatomy.

140. Internal organs. Ideas concerning their substance.

141. «Souls» or various forces contained and localised in the various organs. *Native names of such*.

142. *Human blood shed* in every possible form and according to various individuals (age, sex, status, etc.).

143. Transference or exchange of human blood. Its effects.

144. Every kind of excretion or sudation of the human organism.

145. Genital organs and seminal fluids (see also no. 463).

146. Fragments of the human body, cut off or extracted : hair, nails, teeth, *débris* of skin, flesh, bones, the umbilical cord, foreskin, etc., limbs or portions of limbs obtained by an intentional or accidental mutilation. Examine the *individual life* of such fragments, their supposed forces or «virtues», their connection with the person to which they belonged, all ideas or superstitions and rites connected with them.

147. Similar substances reduced to ashes or mixed into paste with or without the use of other substances (such as resin, gum, etc.). Follow the series in the same order.

148. Ideas relating to the traces or foot-prints of man. Customs, rites, precautions, etc.

149. Ideas concerning the shadow of man.

150. Ideas concerning his reflection in water or in any polished surface (mirrors, etc.).

151. Ideas concerning the reproduction of man by drawing, painting, modelling, etc. Dangers (*e. g.* : objections to being photographed).

152. Ideas relating to man assuming the disguise of an animal or a plant (give, after stating the facts, the necessary references to the different circumstances in which such disguises are practised).

153. Sensations of pain, hunger, thirst, anguish, constriction, fever, cold, etc. Mechanism of such as imagined by the native. *Imaginary personification*. Supposed bonds of dependence or production with any soul, spirit, or individual force localised in a specific organ (heart, liver, spleen, bowels, brain, eyeball, etc.).

154. Ideas concerning the transmission of these sensations to a distance.

155. Ideas concerning the circulation, the «vital breath», the venous or arterial system, respiration (distinguishing breathing through the nose from that through the mouth).

156. Ideas concerning digestion and the various functions of physical life.

157. Ideas concerning the forces or «virtues» of the various parts of the body (giving appropriate references to previous observations on the activity of the senses).

158. Ideas concerning the psychological nature and the mechanism attributed to manifestations of feelings of fear, pain, regret, apprehension, joy, hope, and other emotions; to intuitions, instincts, or functions of the intelligence (memory, association of ideas, reflection, attention). Give the native names and their literal meaning.

159. Similar series of questions with regard to dreams, sleep, ecstasy, hallucinations.

160. Ideas concerning the «forces», «virtues», and all supposed *emanations* of the human organism. Their connections with the material substance of the whole being or with some of its parts.

161. The possibility of summoning these forces, etc., from a distance or by contact, of uprooting, destroying or annihilating them; of giving or

transferring them to another person. Means of attaining this end (by incantations, incisions, forcible feeding, injections, absorption, simple contact, etc.). *Please give as many examples as possible.*

162. In all these points is there anything peculiar to man alone, as distinguished from other real or imaginary beings?

163. *Ideas concerning vital force*, conceived integrally and synthetically, or in fragmentary definitions (breath of life, dynamic breath, etc.).

164. Ideas concerning the structure of what constitutes the *personality* of each being, conceived as a material entity.

165. Substance, nature, material consistency and localisation attributed to each of the entities constituting the individual : the aspect attributed to them (shadow, vapour, spark, the ejection of any coloured or colourless fluid, etc.).

166. Reciprocal relations of these various « ego ».

167. Power of separation, whether voluntary or fortuitous (during sleep for example), whether under the domination of an external force or will (malicious charm, incantation, ill-will on the part of the Dead or Spirits, some mysterious force which may not be identified at first, but the personality of which can be ascertained by certain procedures of magic or soothsaying).

168. Power of isolating and provisionally hiding one of these « souls » (*e. g.* : before war, hunting, etc.).

169. Ideas concerning possibilities of ubiquity, invisibility, etc.

170. Souls common to the individual and one or several other human beings or to a human being and an animal or an animal clan (*ex.* : souls in the forest and the bush).

171. Does any element exist in the whole series under enquiry, nos. 163 to 170, which is regarded as peculiar to man, and inexistent for any of the other real or imaginary living beings? (*cf.* no. 162).

172. Ideas concerning the name (or *names*) of the individual; the supposed structure of these names; their nature; their vital force; *the effects of pronouncing them aloud*.

173. *Reluctance of the native to tell his real name* (give as many examples as possible).

174. General power of names for the whole series of living beings. Collective names.

175. Power of extorting a name from anyone. Effects produced.

176. Prohibition against calling anyone aloud in certain circumstances. Disastrous or redoubtable results.

177. *Secret names*; their virtues (see also under *Childhood*).

178. New names and change of names; expected results.

Give, according to native theories, a certain number of typical cases : sickness, mourning, change of *social status* or age-class, etc. (example : the change to puberty, changing the name of the parents on the birth or death of a child, after or during any illness, etc.), referring carefully for details to the various sections concerning individual or social life.

179. Names classified according to their literal meaning (lucky names, names of spirits or of «fetishes», names of ancestors or parents, etc.).

180. Supposed connection between these names and the beings, objects or forces, of which they are the utterance.

In the case of names of initiation, of secret societies, of the *coronation* or enthronement of a chief or a king, names connected with the attainment of the degree of sorcerer, fetish-man, etc., place these details under the various sections referring to these subjects.

181. Names of which the knowledge or utterance is forbidden in certain circumstances. Names forbidden to certain persons, and prohibited names relating to certain persons (deities, spirits, the dead, kings, chiefs, various animals or beings, inanimate objects or abstract conceptions, such as winds, seasons, days, numbers, etc.).

182. Other ideas, beliefs, rites, customs and superstitions, not included in the above questions, and *relating to names*.

183-198. Place under these numbers any ideas which have not been foreseen in the above questions and which may occur to the inquirer in the course of his investigations respecting *the subject of the present section taken as a whole*.

199. Ideas as to what constitutes individual life. Is it simple reunion, or a complex amalgamation, or the copenetration of the various entities constituting the personality? Is it the play and rhythm of various organs? Is it the penetration of the being by the forces or breaths considered above? Connections with the winds. Other ideas.

N. B. — *Avoid carefully any answer attempting to give an abstract definition.*

200. Ideas concerning the nature, mechanism and origin of death. Mitigate the unavoidable complexity of the question by placing under chapter vi (on *Death*), everything relating to the effects of death and the supposed fate of the departed. Put on one side the legendary origins of death and any popular fables or stories on the subject, and reserve them for chapter on *Literature*, giving here merely the substance of the ideas expressed in these stories. Do not forget that a considerable number of non-civilised men do not conceive of the existence of *one* death in itself, but various kinds of deaths, distinct from each other as entirely different entities (for instance through evil agencies, illness, wounds, *thunder*, drowning, etc.). Make a point of obtaining a literal description (if possible reproduce word for word) of the successive phases constituted by the removal or the destruction of the various principles considered under the group of questions related to life.

N. B. — The difficulty of the subject matter of nos. 199 and 200, as well as the danger of using abstract words on these questions — words of which the exact translation in native languages is rarely guaranteed — make it impossible here to set down questions prefaced in more precise terms. It is likewise impossible to anticipate a type of questions capable of being adapted *a priori* to the various ideas conceived by the different peoples questioned. Please ask as many questions as possible *with regard to minor facts*, avoiding as much as possible any set order in questioning. Keep as much as possible to the domain of concrete facts or fragmentary definitions, without asking the native who is being questioned to find for himself any connection between them.

Place answers concerning ideas on life transmitted by man and on conception by woman, at the beginning of chapter vi.

CHAPTER III.

MATERIAL LIFE.

SECTION 1. — The «Foraging» Stage.

Under this heading will be comprised the various animal or vegetable substances which Man obtains in various kinds of soil by simple picking or gathering.

201. Roots, herbs, pulps, fruits, berries, fungi.

202. Caterpillars, grasshoppers, worms, various insects, *termites* (describe this last in great detail).

203. Wild honey (giving details as to the methods of treating bees, taking the honey, etc.). — Fresh water shells (fresh water oysters and mussels, etc.); sea-water *do.* — Various small animals from the bush used for food.

204. Distribution of the products of foraging among the various persons engaged in gathering, or among the members of the group. Rights or privileges of certain individuals. Various rules, prohibitions or restriction. The existence of a right of custom for the possession of foodstuffs procured in the forest and included in the term *foraging*.

205. *Present* relative importance of the foraging for the human group under enquiry, from the point of view of foodstuffs. Is it still a main factor? an essential factor? or merely a concomitant? Any signs pointing to the former existence of a time in which foraging had a more marked importance.

206. Are there any dates, or occasions, when collective picking is practised under a commemorative or purely symbolical form? (Give the circumstances, ceremonial rites, and explanations given by natives on these points.)

207. Magico-religious part. Propitiatory or expiatory rites towards Spirits or certain mysterious or indeterminate Forces or directed towards Spirits charged with the defence of the animal or vegetable matter gathered.

Rites for conjuring the same. Offering a portion of the produce to Spirits or to the Dead. Methods of making the offering, formulæ and gestures used; formulæ or rites to appease animals whose property is taken, or whose shelters or constructions are partially destroyed (bees, termites, for example). *Do.* applied to other animals of the bush or the forest (monkeys, etc.). *Do.* applied to races of men not considered as belonging to the human race (Pygmies for example). Various ceremonies and rites practised at the time of eating the substances gathered.

SECTION 2. — Hunting.

208. Territory and hunting ground. Descriptive notes (aspect, boundaries). Methods of delimitation. Characteristics (bush, desert, forest, lagoons, marshes, etc.).

209. Hunting seasons (whether indeterminate, periodical, or connected with the seasons or the migration of animals, etc.). — *Forbidden periods or days.* Causes for such.

210. Huntsmen. Usual character of the hunt (collective or individual). Hunts involving the migration of the community. Temporary hunting villages (describe). Hunts reserved for women (for example : hunting of rodents or small edible animals). Hunters constituting a professional group or a hereditary caste. *Do. depending on a king or chief.* Hunters belonging to a special race (the Pygmies for example). Their privileges, social standing. *Individuals who are forbidden to hunt.*

211. Hunting weapons. Describe javelins, bows and arrows, knives, spears, lances, assegais, boomerangs, etc. General equipment of hunters (for amulets and talismans, see below). *Poisons used for arrows and other weapons.* (Substances and preparations, propitiatory rites; associated magical operations.)

212, 1. Methods and implements. (Sketches are considered indispensable.)

Hunting on land. Ordinary nets, long lines of nets — Lines of enclosures and movable hurdles with gates — Roofed palings, pits, staked pits, various snares, traps of all kinds with or without springs; concealed under

the earth or the sand (example : for gazelles and giraffes) — Beams armed with blades, stakes or hanging masses with points for piercing — Swinging blocks. Enfiladed shooting-drives — Nooses, collars, rings, knots, cords, slip-knots of every kind, level with the ground or in trees (for example monkey-traps) — Bird-limes and various decoys (pockets for trapping guinea-fowl, etc.).

Hunting by ambushade, encirclement, beaters, by direct attack (bow, lance or assegai); by means of fires, by pursuit (coursing, in the desert, in the plain, or in the forest). Smoking out the animal's lair, burrow, den, cave or shelter.

For classification, the following divisions are also suggested : trapping with and without weapons, capturing with a noose, lying in wait, hunting in open pursuit, *by approaching in disguise* (example as an ostrich or antelope, etc.)⁽¹⁾, by encircling *battue* or driving, etc.

2. Marsh hunting — Special implements — Submerged nets with or without rigid frames.

3. Rites and magic propitiation of the implements. Purification. Taboos and prohibitions concerning them.

213. Animal auxiliaries. Dogs (training, equipment, wooden bells, etc.). Falcons or other trained birds (equipment, etc.). Do other animals exist which play an auxiliary part to any extent? In the case of marsh hunting, is there any animal (for example of the feline tribe) more or less domesticated and used as an auxiliary?

214. Hunted animals (follow as far as possible the order of zoological classification). Distinction between males and females? Animals the hunting of which is forbidden at all times, at certain times or in certain circumstances; or forbidden to certain individuals, or *reserved for certain persons*. Reasons given for the restrictions. Animals killed on the ground of reprisals, but which are not hunted as a rule (example : buffaloes or crocodiles). Hunts for protective or preventive destruction.

⁽¹⁾ In the case of this last variety, give as many typical cases as possible with great detail.

215, 1. Magico-Religion of the chase. Accessories. Talismans, amulets, «fetishés».

Great importance is attached to an exact knowledge of their composition : skins, feathers, nails, claws, teeth, hairs, all kinds of resin and vegetable substances, *ashes, bones and human remains*. Please pay great attention to suggestions required in chapters I and II relating to the forces, virtues and powers of the fragments or remains of men or animals.

2. Ritual. Prohibitions and obligations imposed upon huntsmen before starting. Fasting, purification, *abstinence from sexual relations*, ablutions, prayers, incantations, various gatherings and ceremonies. Women forbidden to touch the weapons or equipments of hunters.

Rites to ensure the success of a hunt or the multiplication of game. *Dances with masks and mimetic rites*.

Various disguises, colouring or scars on the bodies of hunters. Substances making the hunter invisible, or possessing any particular quality or virtue.

Rites preliminary to departure on a hunting expedition. Omens.

Various superstitions (for example belief in the virtue of *ægagropilæ* or various objects found in the abdomens of animals killed in the chase). Alliance with animals. Protective measures (*Elimba*) adopted by hunters.

Hunters' songs and chants (give these *word for word* if possible).

216, 1. Spirits, genii or divinities considered as hostile or friendly to animals or men as regards hunting. Their abode. Their supposed appearance. «Fetishes» and aniconic materialisations or incarnations. Images or idols representing them (describe all accessories minutely). Tales, legends and folklore on the subject. Legends on hunting-gods; inventions relating to implements or to the training of auxiliary animals; to the rules and regulations of the chase. Relations with various castes (blacksmiths for instance). *Festivals, calendar dates proper to these spirits or deities*. Special rewards or punishments meted by them. *Imitation by the king or the chief* of their gestures or activities. Epics of the chase (example : the Goous of the Niger).

2. (In case of polytheism established or already elaborated.) The god

of hunting. His family and relationships. His alliances with men. His human descent. His temples. His priests. His relations with hunters. Is he the god of the forest? Is he related to the god of the thunder-storm or the thunder-bolt, etc.? (Give a complete analysis and refer when necessary to chapter xv.)

217. Hunting operations. Take a typical hunt of each of the great categories, and describe it in its successive phases, from the assembling of the huntsmen to the return to the village.

218. Various ceremonies or rejoicings on the occasion of the return home.

219. Propitiatory ceremonies to appease the spirits of animals killed, their supposed clans or protectors. — Fear connected with the odour, seminal fluid or urine of the animals killed. — *Ditto as to their blood.* — *Treatment of the débris or remains* (skins, hairs, bones, nails, scales, remains of flesh, ashes, etc.). — Infractions of custom, omissions, etc., and consequent punishment. *Hunters' rites of purification.* — Treatment of amulets, talismans or fetishes *on the return home.* — Offerings to spirits or deities who are family-protectors of the social group or of the *huntsmen in particular.*

220. Legislation of the chase.

Hunting rights (territory).

Hunting rights (social classes).

Rules for dividing the spoil. Rights, duties and obligations following upon participation in the chase and in the capture of game (being present; providing implements; distribution of duties, etc.).

Rules concerning women, children, infirm or aged persons who do not take part in the chase. Magico-religious rules to be practised during the chase (abstinence, chastity, prohibitions relating to food or other things). Beliefs on these subjects. Various ceremonies and rites (notably for pregnant women).

221. Preparation and preservation of animals killed or captured in the chase (see also under *Feeding*).

SECTION 3. — Fishing.

Recapitulate, adapting them to the subject questions from nos. 208 to 221, with the following modifications or additions :

222 = 208. With no alterations save obvious ones (river fishing, lake fishing, sedge fishing, fishing in lagoons, marshes, the sea — whether on the coast or in deep water, etc.).

223 = 209. With no alterations.

224 = 210. With no alterations, but pay special attention to fishermen's guilds, and their legendary origins.

225, 1. Harpoons, lances, fishing-prongs and tridents, hooks, fish-hooks, etc.; the rest without alteration.

2. Wicker fishing baskets, lobster-pots, cast-nets, hand-nets, baskets, drag-nets, hurdles, nets of all kinds. Large nets with floats. Various.

Sites of workshop. Rites connected with the manufacture, sanctification or desanctification of the implements.

N. B. — Ships, and all kinds of boats need only be described in actual use and in their movements. Their manufacture and the magico-religious questions concerning them should be treated under *Nautics* (see no. 802).

Fishing with a line, by diving, damming, in artificial ponds, by simply emptying out the water, by poisoning the water, and, generally speaking, any method not provided for in this list. (In case of sea fishing, failing the special appropriate list of questions delayed, refer as much as possible to the descriptive divisions used for hunting, nos. 211 and 212. As regards the necessary drawings or sketches, the same remarks apply as in the case of hunting.)

226 = 213. Animals who indicate the presence of fish. Use made of them. Worship or veneration for them.

227 = 214. With no alterations. (For sea fishing, pay particular attention to shark fishing. Cases of supposed relationship between the shark and the king or chief.)

228 = 215. 1 and 2. No alterations.

229 = 216. 1 and 2. No alterations.

As regards the West coast of Africa, special attention is called (*e. g.* in Dahomey or Benin) to the connection between this section and that relating to historical annals, to general mythology and the royal family.

230 = 217. No alterations.

231 = 218. No alterations.

232 = 219. No alterations. Pay particular attention to rites relating to the sea and the winds, giving necessary references to chapter xv. — *Human sacrifices to the gods of the sea.*

233 = 220 and 221. No alterations.

SECTION 4. — Pastoral life. Rearing of animals. Domestic animals.

234. Nature of the ground (desert spaces, mountains, prairies, etc.). Description. Extent. Limits. Characteristics.

235. Sedentary pastoral life; or nomadic life with temporary periodic migrations; or continuously wandering nomadic life. Routes followed. Seasons. Pastoral calendar? Its astronomical character? Connection with a civil or religious year?

236. Shepherds. Professional classes? Castes? Social status of shepherds.

237. Material for the pastoral life, Instruments, tools, furniture (practical objects only). Special costume, ornaments and equipment of shepherds.

238, 1. Flocks and herds. Various kinds. Typical composition of a flock and its attendants in the form of shepherds and auxiliaries (women, slaves, children, etc.).

2. Auxiliary animals, watch-dogs, beasts of burden, etc.

239. Installation of the pasture ground. Watching and guarding. Enclosures, pens, protections and defences.

240. Pastoral life — Methods : *a*) milking, shearing, etc.; *b*) care bestowed upon new-born, young, or full-grown animals; *c*) diseases of the herds, treatment of the same (*details on the veterinary art, pharmacopœia, rites and magico-religious customs*); *d*) artificial fattening.

241. Produce of the pastoral industry : *a*) milk, butter, cheese — preparation, preservation; *b*) hair, wool; *c*) use made of horns, bones, hides, etc. (Give details of instruments and operations.)

242. Pastoral law. Delimitation of pasture-lands. Rights of the chiefs. Animals. — *Ownership marks*.

243. Semi-domesticated animals (gazelles, etc.) herded in large pens.

244. Cattle simply kept on the outskirts of sedentary conglomerations. Stables, enclosures, sheep-pens, defences, hedges. Life of the animals. Their food. Watch kept over them. Various species (ruminants, pigs, edible dogs, etc.). Relative importance in economic life.

245. Aviaries and poultry-yards. Rearing of poultry (hens, ducks, guinea-fowl, etc.). *Dove-cotes* (*describe*).

246. Wild animals kept in captivity. Causes; motives. Ideas, beliefs or superstitions on this subject.

247. Apiculture. Hives. Technical attention given. Use made of the produce, etc.

248, 1. Magico-religious details. Legends on the invention of the domestication of animals or on that of the use of the produce.

2. (*Continued.*) Rites, beliefs, customs or superstitions relating : *a*) to the milk (example : the first milk of the females; the act of milking, of spitting out a mouthful of milk; its magical or juridical effects, etc.); *b*) to the various produce of the pastoral industry or cattle rearing (examples : rules forbidding the sale of the produce to strangers; preparation reserved for or forbidden to women, whether permanently or occasionally); *c*) to definite restrictions applying to certain times of the pastoral year; *d*) to propitiation, to precautions against animal diseases, to overstocking of animals; *e*) to the hairs, feathers, wool, hide, horns, bones, skulls, ashes

and remains of the animals; *f*) to their excreta, their urine, their seminal fluid.

249, 1. Spirits, genii, deities or departed souls having hostile or friendly relations with the herds. Their supposed aspect. Their materialisation or incarnation, whether aniconic or idolatrous. Their relations with the Powers of the mountain tops, the thunder-bolt, with lithic forms of worship (give necessary references to chapter xv). Families and hierarchies. Human descent? Relations with ancestor worship (give the same references). Objects known as «fetishes» (their composition; their forces or virtues). Amulets and talismans (same details).

2. Sacred character of animals. Animals that are never eaten. Exceptional circumstances when they are. Sacrifices without consumption of the flesh of the victims; *do.* with consumption (give all possible details on the circumstances, ceremonial, ritual and formulæ); sacrifices of new-born animals. Offerings in the form of the first-fruits of the produce.

250. Give here a provisional classification of the details given which do not come under any of the subdivisions enumerated above.

SECTION 5. — Agriculture.

251. Relative importance of agriculture in the economic life of the people studied.

252. Social classes devoted to agriculture; castes, tribes, categories of age, sex, social status. Serfs, slaves, etc.

253. Choice of the ground. Its general characteristics.

Fallow soil, usual rotation of crops. Lands cultivated and abandoned according to a regular cycle. *Do.* with transference of the village (see under *Dwelling-places*).

254. General agricultural life in the annual cycle. Agricultural calendar (*native names*). Sayings or proverbs relating to it.

Agricultural festivals (seasons only). Relations with the astronomical year (*give the native names*).

255. Character of agricultural property. Personal or collective. Temporary or permanent. Periodic redistribution of the land (refer to *Property* in chapter ix). Division of the produce. Dues, taxes, etc. Beneficiaries of such (same references).

256. Agricultural outfit : instruments, tools, ploughing implements (hoes, picks, hatchets, knives, spades, ploughs, etc.). Agricultural movable property. Use of animals.

257. Cultivated plants (give the native names); periods and seasons of agriculture; average yield; relative economic importance.

258. Material aspect of agriculture in its various phases :

a) Preparation of the soil (deforestation, removal of brushwood, clearing, removal of brambles and grasses, gathering of stones large and small, etc.); *b*) ploughing and laying out (breaking of clods, etc.); *c*) sowing or planting; *d*) *irrigation* : give the methods and implements, with greatest possible detail, and as many sketches as possible. Note the mechanical appliances for raising the water. Arrangement of canals, runnels, etc. closing, opening of such; *e*) manuring; all kinds of fertilisers; *f*) various forms of attention given before maturity. Are there regular days for work? their average length. Annual cycle of operations, from seed-time to harvest. Distribution of the work; work reserved for women, children and slaves. *g*) Various times for harvesting different plants; number of yearly harvests in the same ground for one or several kinds of plants; *h*) Destruction of vermin, rodents, insects; protection against wild animals, destructive birds, white ants; *i*) harvest; *j*) transport of the produce. Protection and preservation (granaries, barns, grain-pits, etc.); *k*) operations subsequent to the transport of the produce (up to the point where they merge into the phases of preparation of food); *l*) various.

Give with this series a description of the objects, utensils, tools and operations; provide drawings or photographs classified in the same order.

259, 1. Recapitulate the series *a* to *k* of the preceding number, examining each of these subdivisions from the point of view of : *a*) beliefs, customs or superstitions; *b*) rites (rituals and formularies); *c*) abstention from work on certain days or dates, or in certain foreseen or unforeseen circumstances,

at certain periods of the moon, etc.; *d*) of the sacred character of certain tools or instruments; their sanctification and desanctification; *e*) all kinds of restrictions relating to certain classes of people; *f*) appropriating the first products of the new harvest.

2. Magical and religious side (*continued*).

Guardian or protecting «fetishes» of the workers; *do.* of the fields. Spirits or deities in the same rôle.

3. Propitiatory or conjuring rites connected with the various phases enumerated above. Special rites of fertilisation. Sacrifices, oblations, first fruits (give all particulars in greatest detail). Various festivals, dances and ceremonies at important periods of this cultivation under enquiry. Temporary disguises of the workers (example : by painting the brow or the body, by carrying bows and arrows, etc.). Processions.

4. Legends relating to inventions, either for cultivation or for various implements or accessories.

5. Spirits or deities presiding specially over rain or harvest (to be distinguished from those protecting the fields). Ideas of the natives as to the phenomena of germination or growth. Is there a being of an animistic or «dynamic» character (see chapter xv) corresponding to a «spirit of vegetation» in general? Ideas entertained concerning its nature, forces, life, influence, of the bond existing between this entity and the produce of the soil or the harvesting of them. Does he represent an aspect of an earth-god, rain-god, sky-god or thunder-god? Or of a «Force» in itself? Or a deity of a special character? (Give necessary references to chapter xv.)

260. Rain in agricultural life. Its importance. The rôle, attributes, and forms of activity of the *rain-maker*. His social standing. The veneration he enjoys. Restrictions concerning him. Times when he exercises his functions. Manner in which he enters upon his functions. Circumstances in which the rain-maker is deprived of his attributes and of his sacred character; or is put to death.

261. Culture of trees and plants bearing fruit (palms, prickly-pears, bananas) or juices (sugar-cane, etc.).

262. Culture of textile plants.

263. Culture of dye-bearing plants.

264. Cultivation of plants producing essences, fruits or resin for purposes of consumption, or commercial or industrial uses.

265. Artificial fertilisation of fruit-trees. Grafting, taking cuttings, etc.

266. Rites, beliefs, superstitions connected with deforestation (expiatory sacrifices to the Spirits of the trees; purifications, expiatory ceremonies, etc.).

SECTION 6. — Fire.

267. Instruments (fire-lighting with or without rotary tops turned by a bow, etc.); *give sketches*. Describe methods of manufacture.

268. Instruments; handling and obtaining of fire by : *a*) friction, *b*) sawing ⁽¹⁾, *c*) giration, *d*) percussion.

269. Substances. Fire-stones. Their *native names*. Substances which can be turned into tinder. Material used for modern fire-lighters. Special kinds of wood used; their *native names*.

270. Fire. Methods and means taken to maintain it. — Fuel : wood, grass, brushwood, charcoal, animal dung.

271. Fire permanently preserved. Object. Uses. Meaning. Sacred character. Special guard of the fire. Privileges of this guard (class, caste; men, women). Rules on the subject relating to : age, sex, virginity or chastity, etc.

272, 1. Fires distinguished as sacred or profane; fire reserved for certain purposes. Substances used to produce or maintain it. Ideas with regard to such (particularly *fire-stones*. Cf. above).

2. Fire newly kindled at certain periods. Rites, beliefs. *Do.* concerning the extinguishing of the old fire. Special fuels for the new fire. Prohibited substances.

⁽¹⁾ By this is meant : sawing a piece of wood notched into another piece cut in the shape of a sharp or toothed blade.

3. Dances, ceremonies, ritual and formulæ connected with the kindling or extinguishing of the fire in certain circumstances.

4. Fire reserved for special destruction (in connection with burial rites for example); *do.* for agricultural purposes (ex. : clearing agricultural lands of brambles or weeds). Rites and beliefs.

5. *Fires caused by lightning.*

6. Legends relating to the invention of fire and the various instruments which produce it. Beliefs and superstitions other than those noted with reference to the fire Guard or Watch and its various customs, as well as to the various spirits, genii, demons or deities connected with it.

SECTION 7. — Feeding.

A. — DIFFERENT KINDS OF FOOD.

273, 1. Principal basis : vegetable or animal (give lists of ordinary foods for a typical population. Show their provenance. Give the native names. State usual proportions between animal and vegetable food).

2. Details of animal food. Classify according to tame or wild animals. (Uses of milk should be given in detail.) Parts of animals not eaten (but not owing to their being prohibited; for that, see the end of the present subdivision, no. 285).

B. — PREPARATION OF FOOD.

274. Nature of the preparation.

275. Material methods; description. Places where the preparation takes place. Killing the animals (slaughtering, bleeding, cutting up, etc.). Salting.

276. Ordinary manner of eating food : raw, cooked, fresh or in a decaying condition.

277. Cooking, kitchens — Utensils and instruments.

278. Persons charged with the preparation of food in general; *do.* that of *meals* in particular.

C. — MEALS.

279. Do fixed times for meals exist? Enumerate and name the daily meals. Native names.

280. Typical meals. Usual participants. Meals of the paterfamilias; of women, children and slaves. Order in which the food is distributed to the participants. Utensils and vessels.

281, 1. Manner of eating. Postures of participants. Manner of handling and consuming the food.

2. Rites, formulæ and customary gestures. Various restrictions (from certain words, looks, etc.). Follow this order : before, during and after the meal.

282. Ceremonial feasts. — Rites, customs, formulæ. — Epochs. — Circumstances, duration (ascertain the same facts as above, nos. 280-281).

283. Collective meals — Similar details and remarks.

284. Meals of chiefs or of certain persons. Its sacred or *mysterious* character. — Etiquette. Special restrictions.

D. — RESTRICTIONS. DUTIES.

285, 1. Food reserved exclusively for certain persons (kings, chiefs, priests, doctors, fetish-men, children, women, the aged, warriors, hunters, etc.).

2. Animals and vegetables forbidden at all times and to all persons. *Do. totally* prohibited to particular persons.

Ascertain the age, sex and social categories of these persons. Distinguish for each kind : whether the prohibition is *permanent* or *temporary*. In the latter case specify : the time (epochs, anniversaries, etc.), duration, foreseen or unforeseen circumstances. Pay special attention to restrictions concerning : *a*) pregnant women; *b*) times for fishing, hunting, sowing, reaping, smelting, manufacture of pottery, departure of flocks and herds, entering upon war, births, marriages, mourning, etc.

3. Animals or vegetables *of which a part only is prohibited* (make the same classifications), such as : the brains, marrow, liver, heart, kidneys, eyes or eggs roe, etc., for animals; the pulp, fruit, husks or seed, etc., for certain vegetables.

Animals and vegetables the consumption of which is *imposed* on certain persons on certain occasions (proceed according to the same classifications as above, no. 285, 2).

In all series examined give the reasons alleged by the natives. *Verify their accuracy* by frequent questioning, the above being among the questions which the native tries to evade.

E. — CONDIMENTS AND STIMULANTS.

286. Common salt. Places where found (salt pans or salt marshes, etc.). Means of obtaining it. Uses. Transport. Used as money in economic life (refer to chapter on economic life).

287. Salt obtained from the ashes of certain plants (specify) or from the dung of animals. Processes for obtaining it. Part played by women.

288. Various condiments — pigments, etc.

289. Stimulants in solid form (termites and earth taken from ant-hills, kola nut, etc.).

290. Stimulants in liquid form (see under *Drinks*, no. 292).

F. — NARCOTICS.

291. Tobacco, hemp, opiates and other substances. Modes of consumption. Instruments used.

G. — DRINKS.

292. List of drinks consumed by natives normally or exceptionally, *apart from all those imported*. Enumerate them, distinguishing those in normal use and those exceptionally used (beer made from millet or other cereal, milk, fermented or not, taken from trees or fruits, wine distilled from palms, alcohol taken from certain fruit, etc.).

293. Give, after the above list, a list of the various substances used in these mixtures or compositions or in their preparation.

294. Manipulations and methods of preparation. Implements. *Stages of the work.*

295. Characteristics of various drinks.

296. Methods of preservation. Receptacles.

297. Methods of consumption.

298. Magico-religious side. Propitiations (rites and formulæ) at the various stages of manufacture. Restrictions concerning bodily nourishment, sex, etc., at any of these stages.

H. — PRESERVATION OF FOOD.

299. Meat (dried, smoked, salted, preserved in brine, etc.). *Buried in pits.* Fish and fishes' roe (same details).

300. Preserved fruits, whole or in a paste.

301. Various substances of all categories.

I. — ABNORMAL FEEDING.

302. Geophagy — cases of such; circumstances where it occurs. Nature of the earth thus eaten in the country observed. If possible, give analysis. Ascertain the effects of this form of food.

Distinguish the above from the use of ant-hill earth in the pharmacopœia.

303. Is there any legend, belief or particular rite connected with this subject?

J. — CANNIBALISM ⁽¹⁾.

N. B. — To be carefully distinguished from all cases of ritual anthropophagy, such as that connected with human sacrifices of every kind (which should be noted under

⁽¹⁾ As cannibalism can nowadays only be carried on clandestinely in the countries observed, the greatest care must be taken to collect the stories or evidence still procurable of the period when such practices were still common.

the section relating to war or funerals, etc., as well as under chapter xv) and also from man-eating for magical purposes in secret societies (see this heading under chapter vii). Only cannibalism should be noted here which is perpetrated for *nutritive* purposes.

304. Character, whether individual or collective.

305, 1. The victims, their provenance (class, age, sex, etc.).

2. Reservation of victims for any predetermined circumstance.

306. Usual methods (classify details).

307. Restrictions relating to certain persons (children, women, slaves).

308. Reasons justifying cannibalism according to the natives. Alleged motives of a magical nature (for example in the case of enemies killed in war or prisoners) such as : strength or courage acquired by these means, destruction of the ghost or «double» of those consumed, etc.

309. Other particular points.

For *necrophagy*, see under chapters vi (*Diseases, Death*), vii (*Secret Societies*) and chapter xv (*Human sacrifices and necromancy*).

CHAPTER IV.

DWELLING-PLACES.

SECTION 1. — General.

310. General, usual or normal situation of the typical dwelling. Usual sites.

311. Surroundings (refer to chapter I on the climate, prevailing winds, the nature of the soil, its outline). *Ordinary materials used in construction*, of a vegetable or mineral nature (reeds, grasses, various marsh plants, thatch, straw, leaves, brambles, shrubs and trees, mud, stones, etc.). Situation : valley, plain, slope, crest, summit. Extreme altitude of inhabited sites.

SECTION 2. — Dwellings of the «shelter» type.

312. Note their characteristics : forest shelters open to the sky, in the form of rudimentary huts; dens of animals adapted to human habitation; clefts in rocks or small caves⁽¹⁾; trunks of trees hollowed out, etc. Describe their installation and defences (use of natural defences, disguising of the site or its approach).

SECTION 3. — Permanent dwellings.

313. Choice of the site. Determining causes. Defences. Convenience for trade, fishing, hunting, agriculture, etc. Adaptation to environment.

314. Foundation. Laying down the first materials. Ritual, formulæ (propitiatory acts, sacrifices, exorcisms, prayers, laying the foundation deposits, purification of the soil, etc.).

⁽¹⁾ See below for dwellings of the cave type properly so called.

315. *Materials.* Recapitulate the suggestions mentioned in section 1, giving here the method of gathering such (cutting down, tearing out, tying in sheaves, etc.) and shaping : squaring, planing, levelling, plaiting, etc., according to whether the material is wood, reeds, straw, etc.; methods of modelling and drying of mud into bricks or otherwise, stone-cutting.

The local peculiarities of all these processes are very important for the establishment of ethnical relationships. A detailed description of roofing material should be given under question no. 318, *f*). Distinguish material used for internal supports, framework or wood work, from external supports. Methods of transport, carrying and setting in place. Special part played by men, women, or specialist artisans in all this part of the work.

316. *Type of building according to the shape of the roof or covering.* Circular or rectangular plan. *Manner of supporting the roof.* Ordinary dimensions; exceptional *do*. General external aspect. Lines, carefulness, cleanliness, æsthetic qualities.

317. *Construction.* Successive phases. Modes of setting and assembling materials (frame, wood-work, simple or double partitions, etc.). Inauguration of the new dwelling (rites and formulæ, various ceremonies, ideas, beliefs, superstitions).

318. *Description :* *a*) outer walls; *b*) partitions or other internal divisions; *c*) windows or various opening other than doors; *d*) doors and all their accessories (including their amulets, talismans, «fetishes», heads of game, trophies, images of ancestors, vegetable or animal collections and «mascots» of all kinds); *methods of closing* (with the greatest detail); *e*) specially important parts of the dwelling such as : the hearth, threshold, porch, main beams, supports (*column or central pillar*) and their decoration, whether symbolical or purely ornamental. Group here the whole magico-religious side : material objects, ideas, customs, beliefs, superstitions, ritual and formulæ connected with these various elements; *f*) the roof considered from the point of view of its materials and of its setting.

319. *Movable roofs.* Method of carrying them. Sacred or symbolical character of the roof. Various peculiarities (ex. : ownership of the roof as legally distinct from that of the rest of the building).

320. Describe the usual plan of the typical dwelling. Accommodation of the various inmates. Separation according to sex or social status (men, women, children, relations, servants, slaves). Common rooms. *Interior dependencies and rooms reserved for special purposes.*

Summary plans and sketches are an absolutely indispensable accompaniment to the above information. Treatment of the soil and the subsoil. Raised storeys, lofts, means of access (ladders, stairs, etc.), ceilings, etc.

321, 1. Buildings belonging to individuals of any special class or profession, or reserved for any special purpose : *a*) dwellings for priests, fetish-men, doctors, blacksmiths (the smithy to be described under chapter v, section 10). Houses where signal drums are kept; *b*) stores, depositories, workshops, shops, mills, wash-houses, etc.; *c*) huts or buildings used for holding councils, assemblies of chiefs or notables; for manifestations of a juridical character (*ordeal houses*, for instance), political or social; for the accommodation of passing strangers, prisoners of war, slaves, etc.

A simple mention will suffice here, with references to chapter xv, of edifices of a sacred character, such as temples, chapels, fetish-huts, sacred drum huts, ancestor huts, lodgings for priests, fetish-men, novices, sacred dancing girls or slaves, etc.

2. Royal buildings (notably after the type of those of the ancient kingdom of Dahomey).

As it is impossible to prepare beforehand a detailed set of questions on this point, owing to the great variety of types, you are begged, if possible, to begin by the description of the approach and outer enclosures, going on to the principal building, and concluding by the annexes and dependencies — following, for subdivisions of detail, the suggestions given in nos. 318 and 320.

322. Annexes and dependencies within the common enclosure (fruit store, barn, apiary, kitchens, chicken-runs, aviaries, cellars, dairy, sheds, wells, provision stores, etc.).

. Stables or sheep-pens should be placed under the chapter concerning cattle-breeding. In the case of semi-civilised or non-civilised peoples, where dependencies of this kind are exceptional, note only the rudimentary attempts at setting apart sites for special purposes.

323. Enclosures hemming in the dwelling (hedges, palissades, moats, enclosure, walls, main gateway). Defences and protections.

324. Annexes outside the enclosure (recapitulate the series indicated in no. 322).

325. Enclosure for kitchen gardens, or gardens for the production of food, or pleasure gardens adjoining the dwelling.

326. Water : fountains, cisterns, wells, troughs. Use made of them : piping or runnels, wheels, cog-wheels, ropes, pots and all kinds of receptacles, or any instruments belonging to the category of implements connected with pumping.

327. Decoration of the dwelling.

Recapitulate the order given in no. 318 with the necessary modifications. Give : *a*) a description of the materials used and methods of applying them : plastic or other coatings, ornamented with linear designs or paintings; hangings, incrustation or application of pebbles; plaited straw; decorated or carved pieces of wood; modelled clay, etc.; *b*) series of decorative subjects (geometrical designs; representations of the human form, of animals, vegetables or any objects conventionalised or not. Scenes painted, traced or carved in relief on wooden panels or on clay (*bas-reliefs on dried and coloured earth*). Paintings of a commemorative, protective, magical or symbolical nature.

Great interest attaches to having as many details as possible on this matter, as well as authenticated «series» of facts such as have been demanded in regard to tattooing (see above). Try to obtain explanations from the natives, on the origin, value and objects of these decorations. Particular attention is drawn to the decoration of the door and of the central support of circular buildings.

328. Objects of a venerable or sacred character not included in the preceding lists of amulets, phylacteries, talismans, «fetishes» or idols (ex. : relics of ancestors, or objects which once belonged to them, domestic altars, etc.).

329. Upkeep, repairs, embellishment. *Relinquishment of the dwelling.*

330. Temporary movable dwellings. — Building materials. — Roofing materials. — Modes and materials for fixing to the ground. — Modes of transport. — Methods for setting up. — *Shapes* (sketches indispen-

sable). — Internal divisions. — Various annexes. — Grouping of dwellings, and arrangement of such. — Circumstances and periods of removal (see also under *Pastoral Life*).

331. Temporary fixed dwellings, raised for work in the fields, fishing, etc. (recapitulate the details of no. 320 above). — Various circumstances connected with their use. — Give circumstantial details of the choice of sites.

332. Movable property — Furniture and objects placed in the typical dwelling (describe one by one if possible) — Utensils and objects intended for the kitchen (see also under *Feeding*).

N. B. — For furniture chiefly give details on : the bed (or its equivalent), bedding, accessories (example : *head-rests*); the hearth and its situation; usual seats or seats for state occasions; the equivalents of cupboards or chests of drawers in the form of coffers or *receptacles in basketry* (with reference to wood-work, cabinet-making, basket-work, under chapter v); mats and carpets (see under the same chapter, only mentioning those objects here *quâ* pieces of furniture); accessories such as arm-racks, arrow-racks, shelves; tables; furniture intended for putting away or hanging up the utensils, tools, instruments and different weapons.

333. Lighting and heating. Illuminants (torches; chips impregnated with various substances, such as resin, wax, oil, etc.). — Instruments (lamps, chandeliers, etc.). — Methods of lighting and keeping up light.

The establishment of authenticated types in «series» of the «archæological series» order has a special interest for the history of civilisation.

334. Heating. Materials used for fuel (see also under *Fire*) : dung, peat, grasses and dried brushwood, wood, etc. — Lighting and maintenance (see also under *Fire*). — Accessories : braziers on tripods; fire-places of various kinds (describe), etc.

335. Beliefs, customs, superstitions, various rites related to the different points treated in questions nos. 329 and 332 to 334.

SECTION 4. — Grouped dwellings.

336. Average importance of the groups. Roads, and paths leading to them. Their establishment; upkeep. *Cases where the approaches to a group are concealed.*

337. Outskirts of the group of dwellings.

338. Buildings outside the village set apart for the various classes of inhabitants : men and women considered as unclean or contagious (either in reality or from a magical point of view), temporarily or permanently; persons of suspected or despised categories (young celibates, strangers, slaves), or temporarily isolated (initiation camps or camps for secret societies; refer also to these headings). Give all material particulars or magico-religious facts concerning them (except for initiations and secret societies).

339. Village defences and protections of the ordinary type (moat, walls, enclosure, palissades, thorn hedges, etc.). For elaborate types, refer to the sub-heading *Fortifications*.

Defences against wild animals.

340. Usual arrangement of the typical village or hamlet : *a*) ordinary alignment of houses : whether straight or circular, in one or several rows (concentric), scattered or grouped without any regular plan; *b*) sites of various *special buildings* enumerated under *Isolated dwellings*; *c*) inner thoroughfares, streets, lanes, blind alleys, squares (their purposes); *d*) divisions between the dwellings (yards, gardens, plantations, enclosures, etc.).

341. Upkeep of the roads. Is lighting undertaken by the community or by any special social group (the chief, notables, etc.)?

342. Rites (rituals and formulæ) connected with the choice of site for group of dwellings, their foundation, initial operations. Genii, deities, spirits and fetishes who protect the village and, in particular, the *approaches and gates*. Charms, talismans and phylacteries of all kinds. Peculiarities of all sorts relating to customary facts, superstitions, ideas or beliefs.

343. Permanent character of the villages or groups of dwelling. — Agglomerations recurring in periodical cycles. Causes. Economic? traditional? religious? regulated by occult or other practices? Various causes.

344. Relinquishment of a site. Causes (examine in the above order; add : in consequence of an epidemic, a portent, the death of a chief?). Ceremony and rites connected with it (cf. no. 329).

SECTION 5. — Special types.

345. Dwellings built on terra firma on piles, with access ladder (fixed or movable).

346. Lake dwellings (of the lake Nokuwa type for example).

347. Huts built in the branches of trees.

348. Typical cave dwellings, clefts in the rocky walls, whether placed one above the other or not, or in cellular order. Recapitulate in the order of the above numbers all peculiarities corresponding with this type of dwelling.

349. Towns with special arrangement of dwellings or thoroughfares; with houses above each other and underground streets (example : Kharga or Siwa oases, etc.). Defence of the approach; *do.* of the access. Communication between the storeys. Streets. Holes pierced for lighting. Interior of the dwellings. (Examine other peculiarities as above.)

350. Fortified towns. Choice of site. Adaptation of natural defences. — Outskirts. — Moats. — Defences. — Walls. — Military art. — *Arrangement of the gates*, posterns and guard houses. — Towers, keeps, castles, redoubts, etc. — Watching and guarding. Permanent garrison? accommodation for same.

CHAPTER V.

TRADES — OCCUPATIONS — INDUSTRIES.

351. WORKING IN STRAW, REEDS OR GRASSES. BASKETRY. MATTING.

Materials. List of the plants and accessory substances used. Describe methods of picking, collecting, gathering.

Preparatory stages. Preparation of material.

352. Workers. Categories according to age, sex or professional class. Social condition and status. Collective or individual labour. Dwellings or special habitations. Division and distribution of the work. Labour duties or restrictions applying to any caste or class, or to particular individuals.

353. *Tools and technical processes.*

354. List of objects manufactured : *a*) fishing and hunting implements (wicker fishing pots of all sizes, traps, baskets, cages; etc.); *b*) furniture (baskets, lids, dishes, bowls, coffers, boxes and large receptacles corresponding with our chests, cupboards or wooden furniture); *c*) sieves, filters, strainers, *inner linings of vessels* (see under *Pottery*), sheathes; *d*) mats, door-hangings, movable partitions, mural decorations; *e*) articles of apparel, ornaments, *head-dress*, caps, state or ceremonial garments of a traditional or religious character, *shields*, etc.; *f*) reed collins; *g*) various fancy ornaments. Note use and purpose of each. Describe mode of use.

The greatest interest is attached to the division in distinct series.

N. B. — The question of *the origin of the form of objects*, in accordance with the processes of the work or the imitation of natural objects, should be considered under this sub-heading.

355. Use of adventitious or accessory materials in these various categories (leather, horse-hair, metal wires, etc.).

356. Colouring, dyeing. Substances employed. Technical processes (with references to *Dyeing*).

357. Manner of insertion, incision, application or superposition of accessory ornamentation.

358. Lists of ornamental subjects. Designs, subjects, sequences. Usual distribution. *Establish the primitive theme*, and the series of its gradual simplification (or of complications or deformations). *Meaning attributed to them by the natives*. Possible connection with the designs or marks of tattooing, or with any sign of symbolism in worship.

359. Foreign influences. Influences of neighbouring nations. Remote *do.* identified by the manner of their penetration. *Do.* without any reasonable explanation of their diffusion in the country under inquiry.

360. Magico-religious side. Restrictions on food, sexual intercourse, etc., imposed during the operations. Purifications. Rites and formulæ used during any of the stages examined above. Beliefs, customs, superstitions. *Legends as to the origin of inventions*. Folklore.

361-370. POTTERY AND CERAMICS.

Recapitulate the ten questions of the preceding subdivision : Nos. 361 and 362, without alteration. In no. 363 give special attention to the potters' wheels (with *sketches*) and to the description of the processes of modelling, drying, or *baking*, as well as to the different stages of fitting the pieces together in primitive types of pottery. Make enquiries as to the inner lining of straw or reeds, and its ulterior preservation or destruction. Place under no. 364 the *mixed* types arising from basketry plastered with earth or mud. Examine questions of the origin of objects provided by nature and suggesting the essential forms (gourds, calabasses, hollowed shells, large shells, horns of large animals), or origins derived by the transposition of shapes suggested by the nature of the materials in the province of basket-work or turning. Pay particular attention to question no. 368 (= 358), the importance of which is sufficiently obvious. «*Series*» with *drawings* are indispensable. The «archæological series» type of classification is recommended. Under no. 369, please note and give all exact comparative examples available, giving bibliographical references known to the inquirer. For no. 370 (magico-religious part), importance is attached to legends concerning original inventions, and in particular those relating to potters' wheels.

370 *bis*. Various uses of earth other than pottery in different trades or decorative arts : *e. g.*, the use of clay in the manufacture of a certain number of *unmodelled* objects, such as receptacles, crucibles, etc.; manufacture of panels with decorated surfaces in relief or otherwise; iconic or

aniconic embossed modelling (see also under manifestations of artistic life, and under the chapter on religious life, giving the essential indications here with necessary references).

371-373. WOOD-WORK. CABINET-MAKING, TURNING AND ALL KINDS OF WOOD-WORK OTHER THAN CARPENTRY (for the latter, refer to *Dwellings*, and for canoes or boats, refer to *Nautics*). Generalities. Diffusion. Technical skill. List of instruments used. Kinds of wood (*specifying their uses*). Describe the processes of removing the bark, lopping branches, cutting up and selling in detail. Methods of work in greatest detail.

374. List of products.

In preference classify according to purposes of everyday life : hunting, fishing, cattle breeding, agriculture, food; dwellings, technical implements; travelling, war, adequate apparel; æsthetic life (musical instruments), religious («fetishes», badges, masks) or funereal (sarcophagi, statues) life. Describe here the material forms and indicate the uses to which they are put, the *details of the latter being placed in their corresponding sections*, for which all necessary references should be given here.

It is specially recommended that sketches should be sent of the following categories : *a*) weapons, implements and tools of fire-hardened wood (notably arrow-heads and pointed or cutting swords); *b*) handles of tools; *c*) shafts, arrow-racks, arm-racks and powder flasks, hunting bells; *d*) bucklers, shields, sticks, knobs and sceptres; *e*) forge bellows with or without carving; *f*) head-rests, bed frames, stools, tripods, chairs; *g*) coffers, chests, toilet articles; *boxes of cosmetics*; *h*) mortars, pestles, vessels dishes, bowls, plates, *goblets*, vases, spoons; *i*) gongs, *big carved drums*, big bells of hard wood, small bells, whistles, frames of musical instruments; *j*) carved pillars; decorated lintels or panels ⁽¹⁾; *k*) *pillars and funeral statues*, sarcophagi with high relief, coffins, *masks*; *l*) «fetishes» representing men or animals, objects of worship, *statues*, statuettes and small images.

375-377. As for nos. 355-357 with the appropriate modifications or omissions.

378. Quote with care the series of decorative subjects, carved, engraved or in relief; compare them, if possible, with the themes of pottery and

⁽¹⁾ Of the *Baoula* type for example. For similarities with ancient Egypt, compare the very interesting contribution of M. DELAFOSSE, *Anthropologie*, vol. XI (1900), p. 431 et seq., 543 et seq., 677 et seq., and from the same author, *ibid.*, vol. V (1894), p. 360, for Dahomey.

basket-work, and if opportunity arises, with *tattooing* (give the native names).

379-380. As nos. 359 and 360, with appropriate modifications.

381-390. ROPES, CORDS, NETS, AND OPEN WORK. Recapitulate the ten questions on pottery, with appropriate modifications or omissions.

391-400. SKINS AND UNDRESSED FURS; horse-hair, hairs and feathers of various animals. Proceed in the same manner.

401-410. USE MADE OF PIECES OR FRAGMENTS OF ANIMAL SUBSTANCES. — Bones, ivory, horns, scales, claws.

Same observation as above. Pay particular attention to objects in elephant or hippopotamus ivory. Make careful analyses of the forms and the influences exercised by the forms of these substances in their natural state. Place under no. 394 weapons and arrow-heads. For ornamentation and inlaid decorations, draw up lists of elements taken from vegetable, animal or metallic substances.

411-420. TANNING. Currying. Leathers and dressed hides. (Recapitulate the series of questions, with appropriate modifications and omissions.)

421-430. VEGETABLE TISSUES. Same observations. Describe bark textiles. Pay particular attention to raphia, pandanus or embroidered pine-apple fibres, and give with the greatest care the subjects of ornamentation with their *native names*; their relations with the arts of basket-work and pottery. Devote a special number to the study of looms and shuttles and another to the woof and warps.

431-440. ANIMAL TEXTILES. Same observations.

441. DYEING. Substances. Workmen. Implements. — Technical processes. Foreign influences.

442. MILLING. Substances submitted to this treatment (with references to *Feeding*). Categories of workers. Part played by women. *Implements* and accessories.

443. OTHER NATIVE TRADES AND INDUSTRIES (*e. g.* : industries connected with palm oil, milk-bearing plants; soaps made of palm oil and ashes of grasses, etc.). Follow as far as possible the order given in nos. 351-360.

Note present condition. Growth or decay. Modifications brought by contact with civilisation. Influence of neighbouring peoples. Avoid the description of any industry or trade introduced by civilised men. Simply state their categories and their present importance in the economic life on the people studied. In the cases of several trades or industries, number 443^a, 443^b, etc.

444. STONE. Rocks, quarries, uses of stone. List of available materials, and materials used. Causes precluding the use of certain materials.

445. Extraction of materials. Implements. Pay special attention to flints.

446. Implements for the shaping of raw material. *Special attention to flint.*

447. Workmen. (Recapitulate the subdivisions given under straw work, no. 352.)

448. Technical processes of stone work (apart from building). Shaping of instruments, weapons and stone utensils.

449. *Detailed list of instruments, weapons and implements* (drawings indispensable) and their uses. Pay special attention to arrow-heads and knives.

Refer with the greatest care to the various sections of individual or collective life for uses made of the stone objects in domestic or agricultural life, fishing, hunting (flint knives), etc., *as well as to religious life* (refer to chapter xv). Pay particular attention to the *traditional uses* made of ancient stone instruments (see also nos. 15, 122, and 1134-1135). Exact list of the same. Ritual functions of stone instruments, tools or weapons on certain occasions (circumcision, sacrifice, etc.), even though the metal be known and generally used.

450. Take up under the study of pottery or basketry, no. 360, all questions relating to the magico-religious side, and pay particular attention to everything connected with rock crystal and *fire-stones* (cf. no. 43).

451. METALLURGY. — Generalities.

N. B. — Iron has been chosen as the type for enquiry. Appropriate modifications must be made for copper. Please set apart (numbering B, C, etc.) anything connected with lead or other metals from native sources. It is understood that everything related to metals imported by civilisation is only to be noted upon with an indispensable minimum of indications, as has been said with regard to native industries (see no. 443).

Relative importance of metal to the life of the peoples examined. Metalliferous beds. Characteristics. Composition (analysis) of magnetite, oligist, limonite, etc.

452. *Native names of metal.*

453. Exploitation of the beds. Open to the sky, in tunnels, galleries, etc. Surface iron (use made of sponges and scoria produced by burning brushwood, and, it is supposed, by fire from heaven. Legends on the subject).

454. Character of the work of exploitation. Individual, collective; compulsory; forbidden to certain people? Propitiatory rites and formulæ. Economic particulars. Wages. Work of captives or slaves. Various peculiarities of a social nature. Exclusive rights of chiefs or certain individuals to exploitation.

455. *METAL WORKING. Blacksmiths.* Their native names. Their social status. Wealth, consideration. Social or religious rôle. Connections with and dependence on the chief. Constitution into castes. Their titles. Existence of a class corresponding to the title of smith, but not in reality exercising the trade.

456. Smiths (*continued*). Sedentary or nomadic character. Families of smiths. Heredity of the trade. Apprenticeship. Wives of smiths. Magic functions attributed to them. Various restrictions (for example prohibition for them to marry outside the profession). Inability for them to obtain divorce. Restrictions concerning them. *Do.* for the children of smiths.

457. Smiths (*continued*). Magical or religious functions attributed to them. Various restrictions (i.e. : against their going to war). Special knowledge expected from them. Various peculiarities in this connection. Assimilation with fetishmen, medicine-men, soothsayers, etc.

458. Complete description of a forge, of all its tools and accessories (cylinders, tubes, pipes, bellows, brazier, pincers, tongs, anvils, hammers, etc., *apart from all objects of civilised origin*).

459. Operations for the production, crushing of the mineral, and smelting. (Note cases of the introduction of cast iron from abroad; shapes of the bars, ingots, bolts, etc.)

460. Operations connected with the smithy (*with the greatest detail*). Treatment of the lump of metal; hammering cold or hot. Tempering; sharpening; setting the edge; burnishing; polishing; etc. Treatment of dross and scoriæ. Lastly, group together all the particulars the details of which it has not been possible to enumerate here.

461. Series of manufactured objects (with reproductions): *a*) practical or ceremonial weapons (*with the greatest detail*); objects having a sacred character or designed for ritual purposes; all classes of tools; utensils; *b*) kettles, cauldrons and agricultural implements (hoes, adzes, agricultural knives, bill-hooks, etc.); *c*) ornaments; incrustations; *d*) badges or religious accessories; *e*) small and large bells and musical instruments (or parts of them); *f*) toilet articles (pins, rings, bracelets, necklaces, etc.); *g*) metal wires, ingots, bars, bolts; *h*) knives without any material use *taken as currency*; iron coins in various forms; *i*) various objects; *j*) attempts at metallic representations of the human form in high relief, such as chiefs, deities, etc. (*in the greatest detail*).

In the case of those civilisations which have reached the Benin type in metallurgy, and in the absence of the necessary special list of questions, please group in rational series all products of decorative art, — bowls, cups, vases, chandeliers, receptacles, *large and small figures*, etc. Special attention is called to the study of decorative themes and their series. See suggestions given above with regard to tattooing, basketry and pottery. For metal statues, supports and high or low relief, the subject — in view of its importance — requires a monographical study. Please give here, in the meantime, as many details and *photographs* as possible.

462. Magico-religious side.

Recall (giving references to chapter II, section 5) the beliefs and ideas relating to the soil, the *subsoil* and the *texture of the sky*. Ideas on the connection existing between the sky and terrestrial iron. Supposed part played by fire or stones falling from the sky.

Supposed dynamism of unrefined metal. Forces and virtues (*dawa* type) whether good or ill-omened, attributed to same. *Do.* of cast metal. *Do.* of objects leaving the

forge. Supposed influences of the moon (or other heavenly bodies) on smelting or forging.

Genii, spirits or deities specially protecting smiths or their work, or ore-bearing land. Relations, affinities, or identity with spirits or gods of infernal or celestial character; with the Dead; with certain fabulous kings; with certain ancestors. *Legends connected with inventions.*

Ritual connected with various phases or circumstances of the work (lighting, smelting, beating, stretching, etc.). Formulæ. Ceremonies. Symbolical commemorations. Various beliefs, customs, superstitions. Ideas specially connected with the extraction of metal.

Legends and mythology connected with the invention of various actions or instruments belonging to metallurgy.

Duties and restrictions during the work or in certain circumstances. *Compulsory chastity.* Punishments and penalties in case of disobedience. Purifications before or after the work.

Various particulars not anticipated in the above.

CHAPTER VI.

STAGES OF INDIVIDUAL AND FAMILY LIFE.

SECTION 1. — Conception, pregnancy, child-bearing.

463. Ideas concerning conception by woman. Supposed part played by the action of the male in the fertilisation of the human germ (refer to section 5, chapter II). — Ideas as to certain external fertilising «forces» sufficient in themselves or always necessary in order to produce conception in the woman (such as the breath of life, flame, invisible seed, special water, etc.). Beliefs in the accidental or indispensable part played from this point of view by certain spirits, or by contact with certain «fetishes»; in the intervention of the «spirits» of the dead or that of certain ancestors.

Part played by certain rocks, trees or stones, by certain substances regarded as favourable to fecundity or necessary for conception.

Ideas on parthenogenesis. Specific cases. Legends or mythical stories (refer, when necessary, to the divers chapters).

464. Pregnancy. General hygiene of the mother. Care administered.

465. Social condition of the pregnant woman. How considered. Clean or unclean. Dwelling place. Rules with regard to approaching it.

466. Sexual intercourse. Abstention. Restrictions. Punishments. — Dietary restrictions of a purely hygienic or of a magico-religious character. Various prohibitions.

467. Amulets connected with pregnancy or delivery. Talismans, «fetishes» or figures representing, depicting or embodying spirits or deities of a protective nature.

468. Ritual connected with the time of pregnancy (offerings to the dead or to certain spirits during pregnancy).

469. Good or evil omens. General divination. Divination of the sex of the unborn child. Series of customs, beliefs or superstitions.

470. Various particulars not anticipated in the above list.

471. Child-bearing. Cases where it takes place in a special habitation, or compulsorily away from the ordinary dwelling.

472. Position and attitude adopted during delivery. Those present and assisting at the birth. Midwives. Presence or absence of the husband, his parents, etc. Care given to the mother.

473. Ceremonies and rites pertaining to child-birth. Offerings. Prayers. Exorcisms. Amulets or «fetishes» presiding over the delivery. Fears and superstitions pertaining to evil spirits. Duration of the period of rest. Ceremonies connected with the final recovery of the mother.

474. Purification of the mother; of the dwelling; of the family group.

SECTION 2. — Birth.

475. First attention given to the infant. Part played by midwives, the mother, mother-in-law, women of the family, wet-nurse, and others. Part played by the husband, *by the mother's elder brother*, etc.

476. Rites connected with the first feeding at the breast and the purification of the infant.

477. Treatment of the umbilical cord. Hidden, burnt, kept as a relic? Beliefs connected with these facts.

478. Amulets, talismans and «fetishes» peculiar to infants.

N. B. — Note the differences in the ritual or ceremonies practised at the first moment according to the sex of the infant.

479. Supposed presence of the soul or spirit of a defunct relative in the infant. Divination of its identity (various methods employed).

480. Cases of abnormal infants : albinos, red-haired, marked with pigmentation or «signs». Abnormal, deformed, or infirm infants. Teratological cases. Beliefs and superstitions, rites. Status imposed upon such children.

Congenital dental anomalies. Consequences. Cases in which they involve killing the infant. Various customs and superstitions.

481. Cases of still-born children.

482. *Twins. Supposed causes of the double birth.*

Lucky or unlucky character of their birth. Special fate and treatment reserved for both or either of the twins. Supposed bonds between them. Case of the death of one of them. Social or religious status given them during the rest of their lives. Particulars connected with their education; with their mother; with the father. Supposed relations with certain spirits or forces. Special talismans or «fetishes». Restrictions concerning twins (marriage, aptitude for any profession). Consecration to a genius or a deity. *Is there a special name given to either of the twins or both?*

483. Infants supposed to be possessed by an evil spirit or demon? Their treatment.

484. Dances or ceremonies performed by the father during or after the mother's labour. — Does there exist any practice analogous to that known by the name of «couvade»? Is the father seen to colour his body or put on a special costume?

485, 1. *Bestowing a name.* Single name or several? Rules or customs concerning the choice of the name or names : showing maternal or paternal filiation? a bond or any form of dependence upon a clan, tribe or community? upon any paternal or maternal ascendants? any connection with a family or certain ancestors?

2. Names given as a regular series in the order of the birth of children.

3. Names implying some relation with certain spirits, genii or deities. Names implying some relation with certain animals, plants or objects. Names recalling some fact, or given in commemoration. Names of good omen. Names of any kind not classified above.

4. Sacred names reserved for certain individuals or certain circumstances.

5. *Secret names.* By whom given. Rites connected with their bestowal.

6. Change of the names of the father or parents after the birth of the first-born.

7. Manner in which name or names given to the new born are chosen or determined.

8. *Ceremonial connected with the bestowal of the name.*

486. To whom does the infant belong? To the mother alone? The father alone? To both parents? Laws relating to the forsaking of infants, to infanticide.

487. General facts relating to infanticide. Circumstances. Frequency. Various forms and characteristics (see also no. 822).

488, 1. Definite adoption and recognition of the infant by the parents as a member of the family; *do.* by the relatives; *do.* as member of the community (clan, tribe, etc.). Manner in which the announcement of the birth and the recognition are signified and expressed. Presentation or announcement to the chief, to the elders, to a fetishman, a sorcerer or to a sacerdotal body.

2. Dedication to a spirit or a deity? Its form. Genuine or purely formal character of this dedication. Simulated sacrifice of the child?

3. Registration of the child in any form among the members of the community. Commemorative signs or marks relating to the infant, inscribed in the dwelling or upon any object belonging to the family.

489. Adoption of a strange child. Who *may* be adopted and who *must* be? Who *may* or *must* adopt? Rites and methods of adoption (*give details of the ritual of adoption by simulated feeding at the breast*). Restrictions of a magico-religious character. Respective duties and rights of the child adopted and the person adopting it. *Cases of temporary adoption*. Their legal or religious consequences.

490. First occasion when the infant is taken out. Ceremonial (presentation to genii or spirits, to the «souls» of the Dead, etc.).

491. Various particulars not classified above.

SECTION 3. — *Infancy.*

492. Breast feeding. Its usual duration. Customs connected with this period. Care given. First administration of food. Dress or ornaments of the child.

493. Education; its nature; its rudiments and discipline.

494. Beliefs, superstitions and rites relating to : the first tooth, the first paring of the nails or cutting of the hair, the first occasion of consuming solid or liquid food, first clothing, ornaments or amulets. Cases in which the infant receives a new name.

495. Manner in which the child is held or carried.

SECTION 4. — Childhood.

496. Is there any ritual or ceremony marking, at any given age, the transition of the child into an « age-class » distinct from infancy? What are the signs showing that the time has come (teething, indications obtained by divination; verification by a calendar of its exact age, etc.)? Ascertain in particular whether there are at this moment any change of name, handing over of objects or « fetishes », dedications or offerings, and to whom (cf. no. 501).

497. Physical, moral, intellectual or professional education during this period. Participation in the work of the parents. *Games and toys*. (Establish these divers categories according to sex.)

498. *Circumcision, excision*⁽¹⁾ (cf. also no. 124).

The greatest importance is attached to this question. It would be helpful for the investigation if the answers were classed in the following order :

1. Age of the children. Is the act individual or collective?

2. Announcement of the ceremony. Performance of the ceremony (ritual, fasts, prayers, preliminary festivals, etc.).

3. Performance of the act of circumcision. (Give the most exact details on the diverse modes of procedure, instruments, drugs, actions and formulæ.)

⁽¹⁾ These practices have been supposed to take place during the period corresponding to childhood. In cases where they take place at birth, during infancy or at puberty (e. g. for initiation societies or camps) this group of questions should be transferred to the appropriate section with necessary references.

4. *Is there a simulated struggle at the time of the act?*
 5. *Legendary origins of circumcision (or excision).*
 6. *Object and meaning according to the natives.*
 7. *Voluntary or compulsory?*
 8. *Social or professional classes submitted to the operation; those for whom, on the contrary, it is forbidden.*
 9. *Other particulars not classified in the indications given above, nor already specified in no. 124.*
499. *Infibulation or subincisions.*
500. *Various particulars relating to the period of childhood.*

SECTION 5. — Adolescence and puberty.

501, 1. Does there exist between childhood and puberty, or at the time of puberty, any rite or ceremonial, consecrated either by local law or by simple traditional custom, and constituting a definite sign of the child's transition into a new «age-class»? If so, specify the rules regulating the determination of this transition. Give the reasons alleged by the natives. Ascertain whether the transition corresponds to a new personality, to the social obligation of participating in the exercise of a certain number of rights (marriage, etc.), or to the obligation incumbent on the individual to take his share of a certain number of duties (collective hunting or fishing, war, ancestor worship, etc.).

2. Give with the most exact details the whole ritualistic part with its formulæ. Ascertain whether it is possible or not to distinguish three successive phases : one of *separation* from the group or age-class about to be left; one of *expectation* or *preparation* constituting an intermediate stage of transition from one class to another, and one of *affiliation* to the new age-class (give for each the characteristic fasts, prayers, incantations, ordeals, bestowing of talismans or amulets, etc.).

3. Is it possible to determine any relation (whether mimetic, symbolical, periodical, or of any kind) between these rites or ceremonies and any kind

of rhythm in the world of nature (astronomic year, any season or division of the year, determined position of one or more heavenly bodies, etc.)?

502. Usual life, existence and occupations of young men. General instruction and education. Special games and sports.

503, 1. *Collective initiation camps, with rites and secret instruction.*

For details, this question should be appended to that of *secret societies* in general. Refer to that section under chapter vii. Simply give here without comment the following information : *a*) general or exceptional practice; voluntary or compulsory; *b*) age and sex of the initiated; social status; *c*) place where the initiation is held; duration; *d*) existence or non-existence of a secret language; *e*) does the instruction comprise technical or professional apprenticeship in arts, craft or sciences? *f*) give the songs, chants, proverbs or sayings connected with initiation; *g*) ascertain the social standing of novices on their return, their special rights and duties; *h*) *native names referring to initiation, places in which it is held, the initiated and uninitiated.*

2. Initiation camps, or camps for the purpose of imposing tests of courage, strength and skill constituting a sort of military preparation, — *not of a secret character* (Bushongo type, for example). Give its characteristics : *a*) duration; *b*) tests; *c*) ceremonies (dances, fasts, disguises, costumes, songs, etc.); *d*) instruction given; *e*) farewell ceremonies; *f*) all restrictions and forms of abstinence; *g*) relations with women; *h*) ceremonies connected with the return; *i*) dependence towards the chief; *j*) badges, amulets, talismans; *k*) oaths (or formulæ of like nature) of allegiance to a chief, a spirit, an ancestor, etc.; *l*) teaching of a law?

N. B. — For the *religious* part, if there be one, and it be of a *secret nature*, classify the *whole inquiry* under the section relating to *Secret societies*. If there is nothing of a secret nature, give here the essential facts, with references as to details of a religious character to chapter xv.

3. For countries having an already developed civilisation, ascertain whether there exist any *collective* education giving access to *priesthood*. (Only give here the bare statement *yes* or *no*, and refer for the details to chapter xv, section on *Priesthood*.)

504. Special education or apprenticeship for fetishmen, priests, medicine-men, smiths (*individual* education only).

505. Apprenticeship with adults in hunting, fishing or certain trades (rope-making, basket-making, turning, boat-building, etc.).

N. B. — Technical details connected with apprenticeship to various trades or industries to be put under chapter v.

506. New circumstances connected with the position of the youth in his family. *Do.* in the social group. — Rights and duties involved. Enquire particularly into questions of fitting for marriage, duties of a warlike nature, duties connected with taking part in collective pursuits such as fishing, hunting, various forms of work, religious life, ceremonies, *dances*, sacrifices or other acts of worship, etc.

SECTION 6. — Marriage.

A. — INTERCOURSE OUTSIDE MARRIAGE.

507. Total absence of any form of union of a matrimonial character. Intercourse reduced to gregarious promiscuity and simple copulation. Does there exist any group or class where sexual relations are reduced exclusively to this form?

508. Union reduced to mere co-habitation without formalities or ceremonies of any kind. Its character and duration. Fate and property of the children. Consequences and duties devolving on the parents — on the mother only — *on the mother's brothers*, on the mother's natural family group; *do.* on the paternal side.

509. Union described as being «in groups», with exchange of or common property in the women within the group (in cases where this type of union is unknown, does there exist any survival rite or any legend leading to suppose that it has ever existed?).

N. B. — The above questions correspond to the hypothetical study of a human group from which any kind of union capable of being described as marriage is absent. The following questions refer to sexual relations outside marriage in a community in which marriage normally exists.

510. Sexual relations before or outside marriage. Female virginity and its relative importance. Age of earliest sexual intercourse.

Co-habitation; temporary unions without any ritual or ceremonial character. Condition and dependence of the children (for details, see above). Indemnities to be paid to the family of the mother of the natural child. *Do.* in case one of the parents subsequently contracts a union of the marriage type. Duties, rights of the father, the mother, their respective families.

511. Liberty allowed to marriageable girls to dispose of themselves. Restrictions with regard to certain families. Average morality ascertained in this respect.

B. — GENERAL RULES OF MARRIAGE.

512. Usual age (males, females).

513, 1. Days, periods or circumstances when all marriage is prohibited.

2. Individuals who are prohibited from marrying on account of any definite impurity (*e. g.* albinos, persons born with abnormal teeth; girls classed as incapable of conception, etc.) or on account of a sacred character, or of belonging to some profession, etc.

514. Rights possessed by the chief, chiefs or certain heads of families to dispose of daughters or sisters as wives, concubines, temporary wives, etc.

515. Marriages known as marriages «by exchange» or «experimental marriages». (Note all particulars.)

516, 1. Restrictions (and duties) relating to *endogamy* and *exogamy*. (Rules and tables should be drawn up with the greatest care.) Reasons attributed to these rules by the natives.

2. Prohibitions current between settled and nomadic peoples. Between certain professions or social classes; between certain tribes or peoples (considered as either being of the same race, or as of a foreign or impure race, for example the Pygmies).

3. Restrictions between ascendants and descendants, uterine brothers and sisters, blood relations or connections by marriage, between collaterals (draw up tables).

4. Other restrictions of any kind, whether permanent or temporary, ordinary or accidental. (List.)

517. Sanctions in cases of the breach of any of these restrictions (impurities, rites of expiation, various penalties). Fate of the children.

N. B. — Ascertain whether the restrictions enquired into above bear upon all sexual relations, or only upon the ritual or ceremonial union constituting a marriage.

C. — PRELIMINARIES OF MARRIAGE. — FORMALITIES, CEREMONIAL.

518. Traces or survivals of marriage by pure and simple capture — Choice of the intended wife by trickery or surprise (*real or simulated*). Rights of the wife's relations in these cases.

519. Formal demand in marriage. To whom it is made in the first instance. Rights of the mother, of the father of the intended bride (distinction between girls, widows, wives divorced or repudiated); *of the elder brother*.

520. Terms and forms of the usual agreement. Payments made to the bride's relations; any contributions or engagements capable of being described as a «dowry». Rites and ratifications.

521. Period preceding marriage. Relations of the couple to be wedded with each other and their respective families. Customs, rites, various restrictions and superstitions.

522. General practices or rites capable of being considered as corresponding to the theory of «rites of passage» (see above under *Adolescence*) in the period immediately preceding the consummation of the marriage.

D. — MARRIAGE CEREMONIAL.

523. General customs and ceremonies. — *Describe a typical wedding*. — Customs connected with the simulation of a rape on leaving the house of the bride (see also under no. 518).

524. Special ceremonies relating to the marriage : of kings, chiefs or members of their family. *Do.* for members of certain classes or professions (refer to chapter VII, section on *Royalty*).

525. Part played by the parents, families and relatives during the ceremonies or rites during or following the wedding.

526. Intervention of the community or the group. (Append to this question anything which might ultimately relate to its intervention in the ratification of agreements, the witnessing of them, the payment of a dowry or the regulation of property brought by the wife.) Registration of the union by any method or in any form. Gifts or taxes paid to the king, to a chief or a council, etc.

527. Feastings, rejoicings, etc.

528. Fasting, purification, restrictions and prohibitions connected with the wedding. Ritual and formulæ of a magico-religious character.

529. Rites having any possible connection with affiliating or disaffiliating (theory of «transition or passage rites») *during the ceremony*.

530. Intervention of priests, sorcerers, fetishmen.

531. Intervention of the king, chief, individual or group, in any sacerdotal capacity with reference to the consummation of the marriage. Cases when the wife must previously be handed to one of them, to a stranger, to someone representing or incarnating a spirit, a deity, a Force, etc. Cases of compulsory prostitution (see also under *Sacred prostitution*).

E. — INTERCOURSE BETWEEN THE MARRIED COUPLE.

532. Dwelling place of the connubially joined. Does the man go to live with his wife's relations or in their village? Or on the contrary is it the wife who comes to live in her husband's village?

533. First intercourse. Immediate cohabitation or temporary prohibition of intercourse. *Do.* the day after.

534. Prohibition of sexual relations on certain normal occasions (pregnancy, breast feeding, etc.) or in certain foreseen circumstances (preparations for war, *hunting*, fishing, agricultural work, smelting of metal, brewing, making *pottery*, etc.) or in consequence of certain events (mourning, portents, dreams, etc.).

535. General position and status of the wife. Independence, authority, consideration. Her material life. Her influence in family affairs. Property. Respective rights of husband and wife. Independence of the wife (see also under *Property and Civil Law*).

F. — POLYGAMY.

536. Divisions and categories of women. Hierarchies. Respective duties incumbent upon the husband and the wives. Respective rôles and attributes in the house. Respective habitations.

537. Relations of the women among themselves. Privileged position of certain wives. Its causes.

538. Position of concubines and slaves.

539. Consequences of sterility on the part of the woman.

540. All particulars of domestic life. Domesticity, etc.

G. — INTERCOURSE WITH THE RELATIONS-IN-LAW.

541. Position of the wife in regard to various members of her husband's family (particularly with the father and the elder brother) — customs, rites connected with certain ceremonies. *Various prohibitions*. Participation of the wife in the worship of her husband's family dead.

542. Same questions with regard to the husband (in particular in relation to his mother-in-law).

II. — ADULTERY.

543. Adultery on the part of the wife. Punishment of the same (distinctions to be noted in accordance with the rank, class or caste either of the woman or of her accomplice). Cases where the adultery is followed by penalties differing according to whether pregnancy has ensued or not. Fate of the child so born. Punishment of the accomplice.

544. Adultery on the part of the man. Rights of the wife or of the wife's family.

545. Various particulars.

I. — DISSOLUTION OF THE MARRIAGE.

546. Separation pure and simple, without rites, formulæ or formalities. Causes; effects; restoration of the property brought by the woman, indemnities to the families, etc.

547. Repudiation, divorce. Causes (adultery, sterility, etc.). Ceremonial rites, formulæ, etc. Effects.

548. Intervention of the king or chief, of any religious or judicial authority, of either or both of the families, of any body of persons. Publicity or registration (in any manner soever).

549. Effects of the dissolution of the marriage upon the husband, the wife, the parents and relatives (for the children, see under the *Family Group*). Effects as regards the husband's or wife's property.

J. — WIDOWHOOD.

550. Obligation on the part of certain relations of the deceased to marry the widow. *Do.* for the murderer to marry his victim's wife.

551. General status of the widower; of the widow. Outward signs. — Time fixed before the man or woman is allowed to contract a new marriage.

For the period of *Mourning*, see under *Death*.

552. Special position of the widow contracting a second marriage.

553. Rites or customs peculiar to widows or widowers. Impurities and restrictions temporary, permanent, or confined to certain dates, anniversaries, etc. (Give necessary references to anything connected with funerals, worship of the Dead, etc.)

554. Position of the widower or widow with regard to the family of the deceased consort. Fate of the orphans (see under *Family Group*). Various particulars.

K. — MARRIAGES OF A SPECIAL TYPE.

555. Women given in marriage : *a*) to the spirit of a plant, tree, bird or animal, or of any kind of entity; *b*) to a sacred animal; *c*) to the human

representative of a deity or of a spirit. (Ritual and ceremonial of these unions in great detail.)

556. Duration of these sacred marriages. Permanent or temporary? Symbolical and reduced to the simple repetition of formulæ and an abbreviated ritual? Cases in which the simulated union necessarily precedes any real human marriage. Rites of redemption.

557, 1. Restrictions and duties devolving on these sacred brides, in cases where the effect of the ceremony is to place them in a virtual state of dependence on the spirit or deity to which they have been given (chastity, seclusion, etc. Note also references to chapter xv).

2. Cases where the consequence is sacred prostitution. Give all details relating to this.

SECTION 7. — Anomalies.

558. Abnormal sexual intercourse. Homosexualism (men and women). Other unnatural vices. Bestiality. Frequency. Opinion of the natives. Impurity, punishments, etc.

559. Prostitution (that described as *sacred* is treated above and in chapter xv). Various categories. Cases in which it is individual or collective; in which women in a respectable position are compelled to yield themselves to it under certain circumstances laid down by custom, at certain epochs, anniversaries, etc.).

560. Sterility. Impotence.

561. Castration.

562. Polyandry (*e. g.* : compulsory for women of the families of chiefs).

SECTION 8. — The family group.

A. — RELATIONS BETWEEN PARENTS AND CHILDREN.

563. Position of the children with regard to the mother. Maternal authority. Usual attitude assumed by children towards their mother. *Do.* by adults. Education by the mother (boys, girls). Rights of the mother or the mother's family in the bestowing of names.

564. Authority of antecedents or collaterals in the mother's line. *Part played by the mother's elder brother.*

565. Provisionally collect under this number all the rites, particulars or survivals connected with the concept of matriarchate.

566. Position of the children in general with regard to the father. — Attitude of the sons towards their father. Respect. Deference. Affection. — Paternal authority. Education by the care of the father. Bestowing of names.

567. Authority of ascendants or collaterals in the father's line in cases where both parents are still living. *Do.* for orphans.

568. Provisionally collect here, as for matriarchate (cf. no. 565), all particulars connected with the concept of patriarchy.

569. Relations of the children among themselves. — Relations between brothers and sisters. Part played by the elder brother. Position of the eldest with regard to the parents.

570. Respective position of brothers and sisters, elder and younger, of children born of different wives in cases of polygamy and concubinage, of children by successive marriages.

571. Fate of children who have not reached adolescence in cases of dissolution of the marriage of the parents (see above) or in case of the death of one of them.

572. Guardianship of orphans; on whom it devolves. *Part played by the mother's elder brother.* Rights and duties of the guardian. General status of the wards. Guardianship of their property (see also under chapters ix and x).

573. Supervision and protection by some sort of family council; by the chief or his representatives; by any kind of social group.

B. — MEMBERS OF THE FAMILY.

574. Names designating the family. General statement of what is included in the term.

575. Native names of various degrees of relationship (give the most complete list, designations by composite names being given word by word). Cases where the names change (*e. g.* if the individual *speaking* is a man or a woman; if the individual *spoken of* or *spoken to* is a man or a woman, etc.).

576. To what degree is relationship followed up? Theory and practice. Pedigrees and genealogies. Guiding principles. Relationship established in the direct female line. *Do.* male. In the female collateral line. Various modes.

577. Respective authority possessed by various members of the family (especially the grand parents). Mutual relations. Rights and obligations.

578. Duration of family life for young children. Relations of adult children with their parents; with their near relatives; with the family group until their marriage; *do.* after marriage. Cases of detachment from the family group; of coalescence with the same.

579. Respective dwellings of the family group.

C. — GENERAL RELATIONS.

580. Distribution of family work; of the resources, income (specially of food stuffs).

581. Family life. Collective manifestations. Meetings, councils, anniversaries, family feasts or rejoicings. Solidarity in various circumstances.

582. Position, from the various points of view considered above, of slaves, «captives», «freedmen», and all those having any bond of dependence or «clientship» upon the family.

583. Relations of the family group with the community. Dependence and various obligations.

584. Relations with strangers; with certain families neighbouring or materially distant, and with whom certain traditional bonds have been established. Forms and peculiarities. Give the explanations alleged by the natives.

585. Describe the life of a typical family in its occupations, its daily life or in exceptional circumstances. General morality. Relations of affection, respect, solidarity, etc.

586. Families of a special rank, caste, or profession. (Recapitulate as far as possible the order of the above questions with appropriate modifications. For kings and great chiefs, refer to chapter VII.)

587. All classes of manifestations connecting the children by any bond of dependence with any wider social entity than the family as established in the above section. All children belonging, through some obligation, religious tenet, etc., to the mother's clan (or tribe, etc.); *do.* boys only; *do.* girls only. Same question with regard to the father's clan or tribe.

588. Ascertain various *names* connecting the individual with the family group, and secondly with various social entities wider than the family, as established in the preceding section.

589. Traditional objects belonging to the family : amulets, talismans, charms, practical or ceremonial weapons. Symbolical figures corresponding to a coat of arms (cf. also *Tattooing*, *iconic* or *aniconic* «fetishes»).

590. Acts of family worship under every form of manifestation of magic or religious life. Ancestor worship; worship of the Dead (with references to section 10 of chapter XV).

D. — ORIGINS AND ALLIANCES.

591. Genealogies (for their establishment, see no. 576). How far they go back (distinguish carefully according to social conditions, professions, etc. For kings and great chiefs, give them here in abridged form, with references to chapter VII).

592. Attempts at genealogical trees. Methods of preserving them (traditions, chants, symbolical and mnemonic marks, public performances, etc.).

593. Legends concerning the origins and blood relationships of the family group (refer to the general history of the social entity, also to chapter VII, under the *origins of the powers of chiefs*).

594. Alleged descent from or relationship with any animal or vegetable species; or to any entity such as a meteorological phenomenon (example : sons of the rainbow, of the thunder, etc.), or any natural phenomenon (e. g. : sons of a meteorite, sons of the whirlwind), etc. Collect here all details of beliefs and superstitions in this connection. Ascertain the possibility of determining the character, held to be literal, symbolical or «dynamic», of these relationships or alliances.

595. Same question. Note the correlations with certain prohibitions in food or drink, or marriage restrictions between certain groups.

596. Ceremonies, rites, and formulæ connected with the same. Oblations, offerings, sacrifices, prohibitions, expiations, punishments.

597. Relationships acquired by an alliance renewed with any of the species or entities examined above. Relationships or alliances with a spirit or a deity. Its signs, marks and forms, rights and obligations created.

598. Place here the whole ritual and formulæ in cases of symbolical or commemorative ceremonies relating to the preceding question.

599. Series of obligations, prohibitions, oblations, offerings, sacrifices, penalties or punishments in case of disobedience, connected with this same question.

N. B. — Give for the whole series of the eight preceding questions appropriate references to chapter xv, under the section relating to facts of a so-called «totemic» character, notably under no. 1153.

E. — ARTIFICIAL RELATIONSHIPS.

600. Relationship by adoption (see also above). Temporary adoption of a legal character.

601. *Relationship by exchange of blood.* Its ceremonial (in great detail). Its consequences, whether individual or collective. Mutual rights and obligations.

602. Relationships contracted in various ways.

SECTION 9. — Old Age.

603. Does there exist either at one or several periods of maturity or on the eve of old age, any group of rites and ceremonies or customs corresponding to «the transition or passage rites» of one or more age classes? For both sexes? Marks, signs of these transitions. Resulting conditions, rights, and obligations. Are there any changes in name or addition of names as a corollary?

604. Position of the aged (other than facts noted for the family). Consideration, authority, various occasions of intervention in the manifestations of collective life with necessary references to chapters VII and VIII.

605. Special attributes reserved for the aged : during operations connected with hunting, fishing, agricultural life, war, etc. (for religious life, see under chapter xv.)

SECTION 10. — Death; Religion connected with it.

A. — MATERIAL ASPECT.

606. Last moments. Customs and practices (see also under chapter XI, section 6).

607. Announcement of the death to the family, to the community, etc.

608. Care given to the body before the funeral (see also under *methods of preservation*). Burial. Colouring or dyeing of the body. Purifications, etc. Talismans and amulets placed on the body. Coffins, sarcophagi with human pictures. *Do.* with symbolic decoration (give in detail; refer to chapter v).

609. Time between the death and the funeral. Watching, wailing, etc. (give only the ritual part here).

610. Methods of complete or partial preservation of the body (distinguish cases of direct, deferred or renewed burial; for details see under questions relating to funerals) : drying, smoking, processes akin to mummifying.

611. *Necrophagy* : by the community or the family (*e. g.* natives of the Elgon). (Give the necessary reference for the ritual.)

612. Methods of total or partial destruction (same observation) : boiling, dismemberment, mutilation, incineration of corpses.

613. Particular treatment of certain parts of the body not placed in the tomb (for example, skulls and skull pans) : methods, sites, etc. Various receptacles for the bones or the ashes. Cases in which the living absorb certain fragments of the body of the dead under any form (see also under *Secret Societies*).

614. Funerals of the average type. Processions, participants, troupes of professionals (mourners, wailing women, dancing girls, buffoons, etc.). All phases of the ceremonial (for the ritual, give only the headings, with necessary references to nos. 1130-1137).

615. Funerals of kings or chiefs (recapitulate from *the last moments* and group here all the particulars enumerated in the preceding questions, with pertinent references to chapter VII, section 7).

616. Funerals of certain personages (priests, fetishmen, dignitaries, etc. *For the initiated, see under Secret Societies*).

617. Special treatment of those succumbing to any particular form of death : killed by lightning, by drowning, by the fall of a tree, or of a rock, by wounds caused by an animal.

618. Funeral customs peculiar for women who have died during pregnancy or in childbirth; for individuals dying in consequence of certain diseases; for *one of twins*; for individuals condemned to death, etc.

619. Cases of funerals not taking place till a considerable time after death. Treatment and preservation of the body. Rites, etc.

620. Cases of «second funeral» after a certain lapse of time.

Note carefully the rules regulating its duration, and all particulars proper to the first, and then to the second, funeral; giving references to funeral rites (see below) for the intermediate period.

621. Tomb. Burial place. Funeral buildings. Describe in detail the building, arrangement, plan, etc. In the case of chapels, shelters, carved funeral posts, with offerings, statues or figures, give here complete description with all necessary references.

622. Burial places in general. Necropoles. Arrangement and plans.

623. Cases of secret burial (for instance in the bed of a stream temporarily diverted from its course). Burial in marshes. Immersion of the body. Burial in the trunks of trees. Give all the ideas of the natives on all these forms. Bodies thrown into the bush, into a chasm, the crater of a volcano, etc.

624. *Placing in the grave. Position of the body* (this question is of the first importance).

625. *Objects placed in the tomb* (most minute description). Condition in which they are placed in it : intact, broken, burnt entirely or partly, etc. Places beside the body.

626. Living beings placed in the tomb and buried or sacrificed. Animals. *Survivals of ancient practices. Survivals of human sacrifice.* Companions of the chief, wives, servants, slaves. *Effigies or substitutes.*

627. Conclusion of the ceremony and return to the village (see also under ritual section).

B. — WORSHIP OF THE DEAD AND PSYCHOLOGY OF THE RELIGION OF DEATH.

628. Worship of the dead. General characteristics.

629. Fear of ghosts, spirits, spooks. Precautions taken at the various moments enumerated in A, particularly on departure from the house of the deceased, or later, in the house itself (divide into practices, beliefs and formulæ).

630. Ideas as to the *pernicious part played by the dead with regard to diseases* of men or animals, with regard to the incidents of celestial phenomenon, cataclysms, or various afflictions (same details in the same order).

631. Distinctions between malevolent and benevolent spirits of the departed. On what do they rest?

632. Impurity of the relatives of the dead.

633. *Mourning*. Upon whom is it incumbent? Its duration according to the deceased and according to those who are subjected to it. Divisions of mourning periods. Material aspects of mourning. Manifestations by the group of practices corresponding to the supposed «transition or passage rites» whether at the beginning or the end of the mourning period, or by any kind of obligations or prohibitions (cf. no. 553).

634. Funeral rites simulated by relations of the deceased. *Disguises*; rites of conjuration or of *redemption* made by offering any part of their person; hair, nails, blood, teeth, finger or finger-joint, etc. (the same practices reduced to a simulation of these acts, see no. 636).

635. Change of name, either permanent or temporary, by the relatives of the deceased. Prohibitions against uttering the name or names of the latter.

636. Complete enumerations of formulæ : conjurations and exorcism of the dead *at any of the phases enumerated in A*, or after the funerals up to a certain date, or without any limitation of the time, or on certain anniversaries, or certain circumstances. Give carefully word for word the *last sentences uttered over the tomb*. Actions, songs and lamentations connected with the funeral (by relations or persons selected for this duty) in all the phases or occasions enumerated above (see also above under *Necrophagy*). *Special part played by the eldest son*. Simulations of ritual mutilation and rites of «redemption».

637. Prayers properly so-called. Give complete texts whenever possible.

638. Emotional worship. Love and veneration expressed for the dead. Help or benefits expected from them. Special cult of the memory of the mother, father or any ancestor, etc.

639. Existence of a funeral calendar. Dates; when first established. Commemorative festivals or ceremonies. Relations with the phenomena of nature or movements of the heavenly bodies. Relations with certain spirits or deities.

640, 1. Ideas concerning the causes and origins of death in general (refer to chapter II, section 5).

2. Legends as to the first death (refer to chapter XIII).

641. Opinions and beliefs on the origin of certain deaths, either in consequence of a disease, or through any unknown cause regarded as the result of magic; *by lightning*, or in consequence of a cataclysm such as a typhoon, earthquake, etc.

642. Ideas concerning the dangers threatening the living or the dead between death and the funeral. Various beliefs. Customs and superstitions relating to silence in presence of the dead, the danger of the human voice, the part played by light and aromatic substances, the danger of meeting the glance of the Dead's eyes, uttering their names, etc.

C. — FATE OF THE DEAD.

N. B. — In cases in which there is a plurality of elements supposed to compose a personality (double, shadow, breath of life, *name*, spirit, various souls, — see under section 5 of chapter II), each of the elements must be examined one by one, recapitulating for each one the following series of question. *This method is absolutely necessary in order to avoid the irreconcilable contradictions of which enquiries have hitherto produced so many examples.*

643. Supposed position of abodes of the Dead : under the earth, on the earth (give careful specific details : the forest, bush, desert, lagoons, marshes, craters, peaks, real or imaginary caves), in or around water (beds of water-courses, bottom of the sea in general or in specific points), real or imaginary distant islands, celestial regions (in general or in a specified position or depending upon any heavenly body; *milky way*).

644. Roads leading to the abodes of the Dead (give ample details).

645. *Trials on the way, obstacles, dangers.*

646. Talismans, amulets and various protections for the journey, its trials and dangers. (Try to distinguish whether there are successive additions or discernible gradual progress.)

647. Spirits, Genii, Deities presiding over : *a*) the roads of access or special marked passages; *b*) the abodes of the Dead. Characteristics,

functions, relationships, hierarchies. Are they akin to any divine beings presiding over the lightning or thunder-bolt, volcanoes, rain, metal, the germination of plants, the fecundity of animals, etc. (give all necessary references to chapter xv)?

648. Trials undergone in the presence of these Spirits or deities. Propitiations or offerings at these ordeals or under any conditions.

649. Ideas of justice, of retribution, or at least punishment for certain breaches of the moral code committed on earth (see also under *Ethics*); or for certain offences committed against any Spirits or deities?

650. Series of protections for existence in the abodes of the Dead : provisions, weapons, tools, amulets, talismans, «fetishes» laid next to the body, formulæ, recited in the name of the dead by the living. Recapitulate what may already have been mentioned with regard to funeral furniture.

651. Conditions obtaining in the abode of the dead according to the different categories : kings, initiated (cf. *Secret Societies*), priests, chiefs, slaves, etc., or *according to the mode of death* (cf. no. 655).

652. Ideas concerning the *duration of the second life* : indefinite? limited or unlimited? bound up with certain *suspensory* or *liberating* conditions? associated with the very duration of certain superior beings, visible or invisible? with the duration of certain objects?

653. Needs and exigencies of the Dead and the Spirits or Deities that reign over them. Their significance for the living. General mantic with regard to this subject (see also under no. 648).

654. Relations with the living. Occasions where the dead leave their abodes (modes, *epochs*, etc.). Journeys of the living to the abodes of the Dead (collect carefully the various stories of «descents into the underworld»).

655. Necromancy. Powers and good or evil forces associated with the various material elements of the remains of the Dead. Evocation and conjuration of the dead. Casting of spells. Bewitchings. Special importance attached to the remains of those executed, struck by lightning, drowned,

those afflicted with dropsy, venereal disease, women who have died in child-birth, etc. Knowledge of the secret names of the Dead or the spirits presiding over them.

656. Simulated tombs. Various categories of cenotaphs. Sites (notably near the dwelling-places of Spirits and deities).

657. Human reincarnation : either of the entity of the deceased with all the elements of his personality, or of one or several of these elements.

a) Reincarnation in the womb of a woman of the family, race or clan of the deceased; *b)* reincarnation by substitution of the personality of the deceased for that animating the body of any particular individual (*enquire particularly into cases of kings, chiefs, sorcerers, fetishmen, doctors, etc.*); *c)* other forms (give all details and particulars, notably as regards the means of identifying the deceased when reincarnated in an infant).

658, 1. Animal reincarnation (give all cases and kinds, with supposed forms). Establish with the greatest care the series of the elements of the being of the deceased which are supposed to be reincarnated in this way, and the bonds of dependence between these elements and those for whom other fates are reserved.

2. Vegetable reincarnation. Detail as above. Connection with tree worship. (Give references to chapter xv for this question as well as for the preceding one.)

659. Reincarnation in stones, rocks, various natural objects, etc., or in manufactured objects : *a)* various (badges, thrones, pieces of state dress, sceptres, weapons, etc.); *b)* aniconic «fetishes»; *c)* images, effigies, figures in high relief, statuettes, or statues in the likeness of the deceased. *Sites in which they are placed.* Their rôle and special activities, notably for the production of fecundity.

660. Veneration, worship, rites, formulæ, offerings, prayers, sacrifices offered to all these forms of reincarnation (distinguishing them carefully from the tomb or the places containing any material remains of the deceased. Pay particular attention to anything relating to the «fetishes» and the images enumerated in *b* and *c*).

661. Various particulars not enumerated above.

CHAPTER VII.

COLLECTIVE LIFE.

The African Continent contains an infinite variety of types of social or political units and organisations, extending from the embryonic type of the clan (*e. g.* peoples known as «Pygmies») to regular kingdoms; and even, before the occupation by civilised nations, to empires of the federal type. The diversity and complexity of so many different forms, sometimes of an opposite nature, permit only of general indications in a list of *Introductory Questions* intended for all parts of the Continent. Monographical *questionnaires* alone can enter into details specially suited to the study of any particular people. We have here confined ourselves to the divisions and subdivisions proper to a preliminary classification. It may suffice for tribes or peoples who still remain in a relatively simple stage of organisation.

SECTION 1. — General.

662. State whether there exist one or several social organisations above the family group, proceeding from the simple to the complex (clan, tribe, people, nation, etc.).

663. General characteristics. Influences of geographical and climatic environment. Consequences of habitually nomadic or settled life. *Do.* of the principal source of economic life. In case of nomadic life, ascertain in detail the causes leading to migration. Specify the periods and itineraries of cases of nomadic life following a regular cycle.

664. General description of the social system. Native ideas and traditions as to its antiquity. Traces still distinct of a former social status. Causes of modifications (conquest, superimposition of races, interpenetration, unifications of a political character, etc.).

665. Does the collective entity examined correspond essentially to the idea of clan, tribe, people or nation? Does it rest upon an autochthonous social unit, or on a conquering aristocracy? Is it connected in its essential structure, with any organisation of a patriarchal type whether vanished or still extant, with an organisation of the hunter or fisherman type, etc.?

666. Is it founded on community of language, religious beliefs (see chapter xv), historical descent? Does the concept of *race* exist? Upon what criterion does it rest according to the natives?

Is the modern system of government connected with the despotic, monarchical, feudal, federal, or communal type? (It is understood that the term «modern» is to be taken to mean, in cases where modifications have been brought by the advent of civilised men, the conditions that existed immediately before it.)

667. In cases of composite social units, here specify : *a*) the ethnical elements and their exact names in the native language; *b*) the language spoken by the various fractions; *c*) the stories, legends and traditions relating to the migrations, conquests, etc., of these various elements (refer to Generalities under chapter 1. Repetitions are less to be avoided than omissions).

668. Place under this number cases of social units formed from ethnical elements, formerly distinct and brought together by the fact of the country under enquiry being difficult of access to conquerors, slave-hunters, etc., and of having therefore formed a kind of refuge (for example the Nobas in the Egyptian Sudan). Study the grouping and general mechanism of its internal relations.

SECTION 2. — Divisions of the people or tribe, classes or castes.

669. Classes or castes of a real or *apparent* professional character (hunters, fishermen, shepherds, merchants, smiths, etc.). Ascertain whether these groups correspond with ethnical divisions, either in the past or in the present.

670. Classes based upon social status : chiefs and their families, men of a noble or conquering race, freedmen, «captives», men having a status corresponding to that which our civilisations have known under the name of «serfs» or the like, implying the enforced and permanent dependence of any individual on any land to the profit of the owner of the latter; or which are known under the name «freedmen» or «clients» (for slaves, see below).

671. Classes or castes based upon the possession of any power or force of a military or religious character. Ascertain its origin and evolution.

672. Ordinary or exceptional recruiting of these categories. Transitions from one to the other. *Changes of name* on these occasions.

673. Slavery.

Besides the present condition of slaves, collect carefully all particulars which are still capable of being collected relating to that condition previous to the advent of civilised powers, notably for all cases of human sacrifices, cannibalism, rights of the master (death, mutilation, corporal punishment, etc.).

1. Supply of slaves (regularly declared war; simple ordinary raids; condemnation in consequence of breaches of law or custom, insolvency; etc.). Right of parents to sell their children as slaves.

2. The rights of the master. Obligations.

3. Obligations incumbent on slaves. Their usual status. Trades, work, occupations. Describe their ordinary condition, their material lives. Rights of slaves. Position of the children of slaves; *do.* of children born of the master.

4. Are there forms of emancipation, *de jure* or *de facto* : redemption, liberation? Give details of legal cases and formalities, their forms of publicity or registration. (Rites and formulæ, if any, to be noted under this question.)

5. Freedmen and « captives » (in the sense in which this term is understood in West Africa). Status. Manner of existence. Absolute or contracted obligations. Special taxes. Rights or privileges. Dues levied under forms corresponding to the *officia* or *opera* of Roman Law.

SECTION 3. — Collective manifestations of material life or forms of intervention in family life.

674. For hunting, fishing, expeditions, etc., and such circumstances as marriages, funerals, adoptions, recognition of new born infants, etc., refer to special headings. Here give a mere summary of cases in which the whole community takes part. Bring out the general features as a whole : the real importance of these manifestations; the weight with which they

bear upon individual or family life. Is any evolution perceptible? In what direction?

675. Other circumstances in which the community intervenes, and which are not comprised in the cases specified above (for example in the distribution of land).

SECTION 4. — Religious manifestations of the community.

676. Compulsory participation in certain ceremonies of the nature of rejoicing or mourning, processions or expulsion of demons, etc. — *Do*. in celebrations of certain anniversaries, fasts of a sacred nature, the commemoration of certain events, of certain pilgrimages performed at specified periods.

677. Obligations occurring in certain circumstances, whether foreseen or abnormal, collective purifications or expiations. Collective rites of temporary prohibition relating to food and drink.

678. Collective rites of annual purification. Transference of the ills or impurities of the community to an inanimate object, to animals or human beings. Various rites of which the ceremony of the scapegoat is the archetype, constituting periodically either a sacrifice of collective redemption *with substitution*, or a simulated act, or any expiatory rite. Ascertain with the greatest care the ritual, formulæ, material forms and circumstances of time and place.

SECTION 5. — Organisations.

679. Assemblies or councils of elders or notables, of the chief's kinsmen, of heads of families of the dominant race. Their attributes; powers. Do any organisations exist equivalent to the specialisation of administrative, political or juridical activity?

680. Are there any officers or magistrates charged with representing the central power in the exercise of certain specific functions?

681. Does any administrative or judicial machinery, or any organisation exist corresponding to a public service? any groups possessing among their

attributes functions conferred upon them by the chief of the social unit corresponding with what might be called a department of trade, transport, customs, public revenue, etc.?

682. Financial organisation (give a simple statement and refer for details to chapter VIII).

683. Territorial divisions and organisation from the fiscal standpoint, from the standpoint of various political administrations, etc. (regions, provinces, districts, etc.), or based upon natural divisions of territory (the coast, lagoons, marshes, forests, mountains, pastures, plains, etc.).

684. Organisations of elders and notables with their grades and hierarchies implying a semi-religious character (*e. g.* the *m'paras* of Warega).

685. Place here the stories or legends relating to the institution of these various organisms or these various charges or functions.

SECTION 6. — The chiefs.

686. Their titles in native language. — The type to which their power is essentially akin : chief of an aristocracy, isolated despot, descendant and representative of the ancient head of the clan, whether actual or mythical; military chief; religious chief (make special enquiry into cases where these two dignities are vested in one man, and cases where the two powers exist side by side with distinct representatives).

687. Legendary traditional or historical origin of the powers of the chiefs. *Divine blood.* Belief in descent from the gods, assigned either to the fabulous past in which the line began, or to times more or less recent (though still considered as « historical »), and in consequence of some miraculous intervention. Traditional signs and marks of this divine character. Necessity of *proving possession of them in order to assume the functions of chief.*

688. Modes of accession to power. Heredity (its modes); election or ratification of the hereditary claim by an assembly; designation by an authority of a supernatural character, whether having human representatives or not. Various forms of procedure.

689. Capacity of women to exercise the functions of chief. General organisation. Conditions. Celibacy. Part played by their consorts in case of marriage. Various particulars.

690. Family of the chief or chiefs. Wives. Children.

Refer to the table of questions laid down with regard to the stages of family life, and follow their order as far as possible in the study of the present question.

691. Auxiliaries and representatives of the chiefs. Their honorary or practical attributes. Group of dignitaries corresponding to a court. Functions, privileges; rights, obligations, and duties. Insignia, special costumes (in the greatest detail). Legends and traditions on the origin of their installation or of their powers.

692. Relations of the chiefs with the priests, sorcerers, fetishmen, medicine-men, in case there are no corporations properly speaking; with secret societies (see below); with certain trades unions or professional groups; with the representatives of certain ethnical fractions (example the chiefs of the Pygmies); with the chiefs of the families of notables, etc.

693. Military guard or army belonging to the chief *personally*. Is there any organisation corresponding to a feudal system from the point of view of military obligations?

694. Religious importance of the chief. Give in the greatest detail everything which precedes the moment when he takes the place of his predecessor (fasting, religious costumes, colouring of the body, assumption of insignia, etc.) (in case he is a «rain-maker», refer to what is said of this function under Agriculture). Relations with fetishmen constituted as a body or with collectivities already having the character of a priesthood. His intervention in certain circumstances of religious life (see also under chapter xv).

695. Judicial rôle. Powers (see also under chapter x).

696. Part played in rites connected with the declaration of war or the conclusion of peace. Active participation in war. Fate of the conquered chief; of his family.

SECTION 7. — Royalty.

Apart from the kingdoms properly so-called of West Africa, classify under this heading the social units in which the importance and character of the supreme chief corresponds to the monarchical type, in the sense accepted in our own civilisation. Treat here only of the Sovereign and the personages or institutions directly connected with his house or his powers.

697. Native names denoting what we mean by the word «king».

698. Complete protocol of the king's titles and names. Periphrases to denote him or used in addressing him (*important*).

699. Legendary or historical origins of the powers of the royal dynasty.

700. Is the king considered as a god, the son of a god, the temporary incarnation of a god or akin to certain gods, or as embodying any particular Force, mysterious or sacred, or any number of co-operating Forces? Recapitulate likewise the questions of number 687.

701. Modes of accession to the throne. Rules of succession.

702. Ritual of consecration and coronation (greatest possible detail). *Assumption of new names by the monarch*. Transmission of the magic or divine force. Function of ancestors, etc.

703. *Badges, mottoes* or armorial bearings of the king. *Costume and accessories*.

704. Sacred, magical or living and divine character of the badges or accessories of royalty (throne, wands, sceptres, crowns, etc.).

705. Priestly character of the king (refer to chapter LV). Participation in religious life under all its forms. — Prohibitions and obligations of any magico-religious character *whatever*, bearing upon his life (*eki* or *taboo* type, etc.).

706. Anticipated cases of dethronement, with or without infliction of death.

707. Anniversaries of the coronation. Feasts corresponding to periods of the reign.

708. Exercise of forms of worship specially reserved for the king.

709. Series of prohibitions or obligations regulating the relations between the king and the various classes of his subjects. Expressions of reverence, protocol, restrictions of a magico-religious character (*i. e.* : against uttering his name, swearing by his name, bearing the same name, etc.). Give all the facts of this type of which you can detect the continued existence, the survivals or a living memory.

710. Birth of royal children. Rites connected with their birth. Their names (refer to family life). Their education (*do.*). Their relations among themselves. Their hierarchies and rights of precedence. Their powers. Attributes. Appanages. Their rôle in the daily life of the royal house or under certain circumstances.

711. Women of the royal house. Queen mother. Royal wives and concubines. Princesses of the family. Their lives, privileges, obligations, endowments; dwellings, home life, slaves, etc.

712. The personnel of the court (reconstruct it as it was before the administration by civilised man). Officers, dignitaries and functionaries of the crown. Court life. Ceremonial and protocol in various circumstances : meals, rising, excursions made by the king, etc. Dignitaries of a priestly order.

713. Royal justice (same remark as above). Its organisation. Officers. Procedure.

714. Property and revenue of the king (same remarks; refer to chapter ix).

715. Buildings, palaces, gardens, forts belonging to the king and princes (refer to chapter iv, under *Dwelling-places*).

716. History and annals of the dynasties of the kingdom. Manner in which its archives were kept. Dignitaries charged with this duty. Germs of written records (see under *Writing*) or of monuments with pictorial scenes (bas reliefs, carved doors, etc.). Documents in the form of songs, chants, stories in rhythmical prose.

717. The king as the great military chief. Royal army of yore. Its contingents. Recruiting system, etc.

718. Death of the king. — The secret kept. Announcement. Public mourning; its duration. Series of prohibitions and restrictions. Funeral (see also above under *Death*), funereal apparatus. *Human sacrifices*. Anniversaries of the funeral. New sacrifices.

719. *Funereal worship of the king* and the royal ancestors. Buildings, priests, rites, ceremonies, etc. (see also under *Death*). Ideas as to the destiny of the various entities constituting the royal person.

SECTION 8. — Special types of society.

720. Cases of formerly independent kingdoms united under the domination of a single monarch (example : ancient monarchies of Benin, Dohomey, Loango, the Bushongos). Constituting elements. Mutual relations, respective rights and obligations of the ancient kingdoms thus united.

721. *Do.* Collect in the greatest possible detail, survivals of the ancient state of things, or of originally independent, but still distinct, societies : *a*) in the titles or priestly attributes of the sovereign; *b*) in Court dignities or titles; *c*) in the judicial, military or financial organisation; *d*) in certain titles, dignities or functions; *e*) in the *priesthood*; *f*) in the protocol of royal life, badges, devices corresponding to coats of arms, etc.

N. B. — Collecting these details, while there is still time, will enable us to re-constitute, at least partially, the history of a number of peoples who have left no other direct records of their past.

722. Special organisations of certain entire social units living a nomadic life, with or without fixed or periodical migrations, or living a semi-nomadic life with prescribed intervals.

723. Special organisation of certain clans or tribes leading a wandering existence on the borders of settled communities.

SECTION 9. — Secret Societies.

N. B. — In view of the importance and the interest attaching to this question from so many points of view (sociology, history and institutions, religion, colonial policy, etc.), it has been thought opportune to go more deeply into detail. It is de-

sired henceforth to enable investigations to supply in this way the amplest information possible, so as to determine a definite orientation of systematic research. It is hoped that the following provisional classification will be helpful to the distribution of the information obtained, without involving committal to any synthetic view.

It is evident that a «secret» Society on which it would be possible to obtain replies to all the following questions would no longer be a very secret one. It is not expected that any one investigator will be able to attain such a result. But attention is drawn to the fact that precise information on apparently the most insignificant details often has the highest value as forming the elements of the knowledge or explanation of a group of facts hitherto unexplained. Answers bearing only upon a few or even one of the following subdivisions will in any case be extremely helpful to the general enquiry. They will constitute comparative elements throwing light upon each other and gradually giving greater completeness to one another.

Considering the complexity of the subject, it would seem advisable not to try to distinguish by separate lists of questions the apparent varieties of secret Societies, particularly in view of the practically constant existence in all of them of identical rites and ceremonies. We have, therefore, classified here facts relating to Societies (of the *n'kimba* type for example) corresponding rather to initiation camps of young adults. It will be well to proceed from this to the self-evident modifications or suppressions. The same is the case for secret Societies consisting exclusively of women. For certain Societies of West Africa (as the *paroh* for example) or those of the Leopard or Crocodile type, and in default of a special set of questions, it will be convenient to add the few subdivisions necessary to include the various peculiarities proper to them which cannot be suitably classified in the present enquiry, intended as it is for African Societies as a whole (cf. nos. 746-750).

Nevertheless, we will leave the more or less «hidden» but not «secret» rites of certain assemblies of elders or notables to the various organisms with which they are connected (of the *m'paras* type of Warrega for example, cf. no. 684), as these rites constitute an accessory and imply no *esoteric* magic or initiation. It will suffice for completeness' sake, to indicate here the references to the appropriate sections.

It is indispensable to note with the greatest care the conditions under which direct or indirect information is obtained; to specify whether any particular piece of information or any group of facts ascertained are derived from an initiated person (if so stating his rank in the Society) or from one not initiated; whether he is converted or not to a civilised religion; and to show the conditions under which the translation of the native words has been obtained.

724, 1. General. Exact name or names of the Society. Significance.

2. Membership of secret Societies.

Is it compulsory for all or voluntary? For a class? For a category? Voluntary participation of slaves? For both sexes? Propaganda? Nature of the Society? Is affiliation

compulsory? Or is membership difficult to obtain? Is its character harmless, harmful or formidable.

3. Present power and influence.

Increasing or decreasing? Causes. Fear inspired. Feelings of the uninitiated towards the Society. On what real or imaginary grounds does its prestige rest? Relations with the authorities of civilised Powers.

4. Approximate numerical proportion between the members of the Society and the population. Approximate distribution according to age, sex, social condition, profession, etc.

N. B. — Where a Society involving general initiation of the age of puberty is in question, make the appropriate modifications to the questions.

725. General (*continued*).

Degree of mystery actually observed. What is understood by the epithet *secret*?

1. Have the affiliations and meetings a clandestine character? Or are merely the ceremonies and proceedings of these meetings «secret»?

2. Legendary or historical origin according to the natives.

3. Antiquity of the sect in the country under enquiry (according to the natives).

4. Actual origin gathered from investigations made and elements of comparison given by the present enquirer. Probabilities as to the age of this Society in the country under enquiry.

5. Relations with the king, chief, notables; with the regular native authorities, the priestly body, all classes of fetishmen. Is the Society officially recognised and accepted, or more or less tolerated, or in more or less open conflict with certain native authorities?

6. Apparent hierarchy of the Society. Dignitaries, ranks; *number of degrees of initiation*.

7. *Names given to the various members: to the various grades and degrees of initiation; to those outside its pale. Try to give their exact translation.*

8. Apparent object of the Society [native replies word for word (cf. no. 744)].

726. Preliminaries of initiation.

1. Application for affiliation. To whom made. *Formulæ*. Gifts, rites. Previous ceremonies. Preparatory prohibitions. Conferment of badges on the applicant.

2. Convocation of the members.

3. Ceremonies before leaving the village.

4. Departure for the place of initiation.

5. Note whether there are any precise conditions of time for the opening of the initiation any particular one of its phases (season, coincidence with any particular epoch of animal or vegetable life).

727. Place and usual duration.

1. Site of the initiation. Paths leading to it. Their course; their upkeep; prohibition of access to them for those outside the pale of the Society.

2. Complete description (with plan and sketch) of the enclosure, huts or houses, wells, pits, sacred trees, «fetish-huts», etc.

3. Duration of the initiation. (In case of successive grades, specify the duration of each phase. For initiations of young men at puberty, give the necessary references to the appropriate section, as mentioned above.)

4. Native names given to the sites, buildings, accessories, etc., as well as to the time, various phases or periods of the initiation. Give translations word for word in case of composite names.

728. Paraphernalia of the rites and ceremonies.

The most minute description possible is required, the native name being given for each object.

1. Substances employed in an isolated form in the course of the ceremonies : *white earth*, colours, vegetable or animal substances, remains, fragments or secretions of all kinds taken from living or dead human beings.

2. Ornaments and parts of apparel.

3. *Masks* (a most essential point).

4. Arms and badges.

5. Talismans or amulets.

6. Iconic and aniconic «fetishes», with the exact description of the forms, and an analysis of the substances inserted : feathers, claws, hairs, skins, herbs, etc.

7. Vessels, pots and receptacles.

8. Baskets, gourds, medicine-horns, apparatus for consulting the oracle.

9. Various objects not classified above.

729. Essential phases of the initiation. § 1. Loss of the primitive personality of the initiated.

1. Ecstasy, hypnosis or loss of consciousness. Means employed : blows, drugs or special drinks, inhalations, whirling round and round, etc.

2. Simulation of death. Periods spent in a pit or a tomb. Duration. Accessory ordeals.

3. *Simulation of death by the total or partial colouring of the initiated with white paint.*

4. Subsequent proofs of the loss of personality (repeated over and above on return to the village); simulated forgetfulness of the ordinary language, former name, acquaintances of daily life, etc.

730. Essential phases. § 2. Preparation for a new personality.

1. *Bestowal of a new name.*

2. Adoption by new parents and a new family, chosen from among those present.

3. Various costumes and disguises of the initiated. Complementary colouring and tattooing.

4. New language (simply mention its use. For details, refer to the special subdivision on the subject).

731. Essential phases. § 3. Union of the initiated with superior forces or beings.

1. Method of evoking these entities. Imperative formulæ evoking them. *Their secret names.* Possibilities of ascertaining their identity, their animal or vegetable nature; spirits of the dead, various spirits, impersonal forces, deities presiding over any particular action or dwelling-place : spirits and deities of the Underworld, Volcanoes, Waters, Mountains, Forests; or any particular *disease*, animal, vegetable or human clan, etc.

2. Their incarnation in a tree or any object, a «fetish» or into an *officiating personage* [give with the greatest possible exactitude : *a*) the ritual and formulæ of the incarnation; *b*) the substances constituting or adorning the «fetish» (or «fetishes»), such as garlands, wreaths, paintings, various accessories, arms, arrows, composite balls, etc.; *c*) in the case of an iconic «fetish» or an idol, the appearance and structure of the effigies].

3. Union of the initiated with the superior being by the admixture of any substance *taken from the initiated* with any of the substances which constitute the incarnation of this being (flesh, nails, hair, excreta, etc.).

4. Union of the initiated with the incarnation of the superior being by the insertion of any substance *proceeding from this being* into the body of the initiated person. Give with all possible details : *a*) the action denoting its accomplishment : absorption, inoculation, injection, inhalation, etc.; *b*) the substance of supernatural power thus mixed with the physical body of the initiated; *c*) the special formulæ used at this culminating point of the ceremony.

5. Consequences expected from this union of the two personalities : *a*) for this present life; powers and magical influences (take the details enumerated in no. 736 and apply them to this special case), strength, health, wealth, fecundity of the flocks, of the earth, results of the chase, of fishing; *b*) for existence after death.

732. Ordeals connected with initiation.

1. Ordeals *before* initiation. Ordeals of physical endurance or courage; of moral courage. Intellectual ordeals. Describe them exactly with the *formulae* (in particular, for intellectual ordeals, give the series of «questions and answers»).

2. Ordeals in the *course* of initiation. Same subdivisions and remarks.

3. Complementary ordeals *after* initiation (same subdivisions and remarks). Add : ordeals of strength, skill, sagacity or *magic power* intended to test the effective result of initiation.

733. Formulae, ritual and chants of those who officiate and those who participate.

1. Exclusive use of the «secret language» or use of the vulgar tongue mixed with words of which the meaning is forgotten or which are never used in the ordinary language. Give the greatest possible number of examples. Try to ascertain whether these words are connected with any language known or spoken in other countries.

2. Actions and incantations performed by those present at the various phases of initiation.

3. Their dress, *masks*, sacred names.

4. Their participation or otherwise in the *essential* acts of the initiation (nos. 729-731).

5. *Chants*. Try to give the words. Chants intended merely to conjure, to evoke or to bring good omens. Chants containing *allusions to myths*, to legendary facts, migrations, annals of a historical character, inventions, spirits or deities; to the part played by them, their powers, to any union with the initiated, etc.

734. Rites of fellowship and union :

1. Between the initiated and the officiating person.

2. Between the initiated and those present.

3. Between all participating.

Give for each of these categories formulae if possible, and then ceremonies and rites : exchange of blood, mixture and absorptions or inoculations of substances or secretions of any kind taken from those present; food or drink mixed with the substances belonging to the «fetish» (or «fetishes») consumed in common, etc.; parts or remains of human corpses, etc. A special section to be devoted if necessary to all particulars of ritual cannibalism or vampire practices. Give the various forms of anthropophagy and necrophagy, with the procedure followed in these dreadful practices.

4. Special part played by women :

a) Does there exist in the Society under enquiry any example of participation by women in the various rites and ceremonies? b) Women playing an essential part in the performance of the initiation; c) *names* and functions of these women. Special rites. Cases of participation in the rites connected with the conferment, imposition or inoculation of the various «forces» or substances. Obscene rites.

5. Women usually present at the rites. Their names, rôle and functions.

735. Rites, formulæ and ceremonial connected with accessory ceremonies :

1. Actions during the various phases : of imposition, insertion, injection of substances; of the giving or taking of objects or accessories, absorption of solid or liquid substances, etc.

2. Pantomimes; with or without dances and songs. Their subjects : fishing, hunting, war, facts of a mythological nature, simulated human sacrifice, simulated life of wild animals, dances of the Spirits or the Dead, of the arrival of Ancestors, of journeys in the other world, etc.

3. Ritual pertaining to a fire, a brazier (stepping over, walking round, etc.).

736. *Secret instruction.*

1. Names of substances and forces, with their virtues and uses (talismans, poisons, etc.).

2. Secret of the various «arts and mysteries» relating to fishing, hunting, etc.

Various magical performances connected with ubiquity, invisibility, invulnerability, visual perception at great distances, hypersensitiveness of the senses, immunity from certain maladies or diseases, the faculty of transformation, union of various beings or forces of the visible or invisible world.

3. Cult of the dead; secrets of the other world, paths thither, its pass-words, abodes, and protecting spirits.

4. Genealogies of ancestors. Myths, legends and stories of the divine world.

5. Tales of a historical nature. Secrets of the inventions and various teachings of the spirits.

6. Mnemonic methods used in default of writing to assure accurate memory of these teachings and to fix the texts or formulæ which constitute its essence (rhythms, chants, rhythmical prose, assonance or alliterations, etc.). Material means constituting the rudiments of symbolic writing.

N. B. — In cases where the Society includes several degrees of initiation, recapitulate for each the series of subdivisions of nos. 729-736 inclusive.

737. Restrictions and prohibitions.

1. Restrictions with regard to food and drink; temporary; permanent.
2. Restrictions as to sexual relations. Duration.
3. Other categories of prohibitions.
4. Formulæ of these various restrictions if possible. Formulæ of threats in case of disobedience.
5. Effective penalties for disobedience.
6. Does there exist any series of obligations or prohibitions forming a kind of code the traditional terms of which are invariable? Try to give its rules and if possible the terms word by word. Nature of this code : Magical? Moral? Miscellaneous rules of ordinary and professional line of conduct towards the aged, chiefs, certain Spirits, the community, etc.; of prohibitions relating to certain beings, unions, acts, etc.

738. Complementary secrets.

1. The secret language. Give the greatest possible number of words or parts of phrases with the corresponding terms of the ordinary current language. Is this language sometimes spoken after initiation in ordinary life? In what circumstances?
2. Oath of secrecy. Ritual accompanying it (in great detail). *Try to obtain the formulæ and give them word for word.* Threats of penalties. Ritual, formulæ, ceremonial. Are these threats pure formalism? In what degree do they correspond with real punishments?
3. Conferring badges. Instruction in pass-words.
4. Various.

739. End of the initiation properly so-called.

1. Festivals, orgies or debauchery during the performance of the initiation (to be placed here for economy of space).
2. *Do.* after the final accomplishment of all the ceremonies.
3. Formulæ marking the end of the initiation, its effects; or inviting indulgence in the various forms of licence following the ceremony.

740. Return to ordinary life.

1. Rites and formulæ equivalent to the return of the former personality on completion of the initiation. *Restoration of the former name. Simulated awakening.*
2. Desanctification of the persons officiating and participating.
3. Ceremonies, rites and formulæ on return to the village. Welcome given by the uninitiated population. First relations with it.

4. Presentation of the initiated to their families. Simulations of ignorance (forgetting the vulgar tongue, insulting parents, displaying incapacity for the actions of ordinary life, etc.).

5. Rites of purification and cleansing. Offerings to certain persons, «fetishes», certain Departed, or to Spirits.

741. Social standing of ordinary initiated persons or those of immediately superior grades.

1. General effects of initiation in ordinary life. Individual fear or consideration. Prerogatives. Dues collected from the non-initiated. Badges, marks, special attributes.

2. Meetings, festivals and ceremonies of the initiated among themselves. Their nature, secrecy; penalties for breach of secrecy.

3. Consultations and authority of the chiefs of the Society (specify precise circumstances and actions).

4. Evidences of a distinct cult or religious life peculiar to the initiated in any form (ritual, formulæ, ceremonial, etc.) in the course of ordinary life, and apart from meetings and ceremonies belonging to initiation.

5. Various.

742. Special position of dignitaries.

1. Dignitaries and initiated of higher ranks. Special privileges. Badges. Mode of living. Assemblies.

2. The Grand Chief of the Society. Manner of attaining this dignity. *Transmission of powers.*

743. Death and subsequent fate.

1. Funerals of ordinary initiated persons (give all their phases following as far as possible the order adopted for deaths and funerals in chapter VI). *Give carefully the special rites on laying in the grave.* Formulæ.

2. Funerals of initiated of higher ranks; of office bearers; of the grand master of the Society (give ritual and formulæ carefully).

3. Beliefs on the fate beyond the grave of the various entities constituting the personality of the deceased (if possible give the answers to this question word for word. Please consult, before questioning, the principles stated in chapter II relating to the various forces or souls of one and the same individual).

744. Real rôle and objects of the Society in its present form.

Here the investigator should give his personal and considered opinion on the *real* object of the secret Society : protection against spells cast by the Dead or by Spirits;

success in hunting, fishing, etc.; recipes against particular diseases; magic power for the acquisition of riches, slaves, flocks, etc.; invulnerability, invisibility, etc.; occult political domination; mutual assistance among the initiated; communism in property or wives; debauches and orgies; secret religion properly so-called with worship of the Dead and guarantees in the other life, etc.

N. B. — This very delicate question should receive the most serious attention. Attach no importance *a priori* to the systems or explanations offered hitherto. Do not be satisfied with simple explanations of theft, greed, debauchery, based on facts that have been ascertained on kindred subjects; accept with reserve the necessarily prejudiced accounts given by former initiated members betraying the secret of these Societies.

745. Conclusions.

The investigator should finally ascertain whether, in view of the teaching as a whole, the ritual or the nature of the initiation, there be any basis to go upon in ascertaining the origin; either by seeing in them the corruption and retrogression of religious systems arising from ancient civilisations that have disappeared; or, on the contrary, the gradual crystallisation of the more primitive systems of the magico-religious cult in its rudimentary stage, together with a tendency to the elaboration of a form of religion.

746-750. Appendix.

Please place under this provisional heading the facts or particulars which, in view of the innumerable varieties of forms of secret Societies in West Africa (Katahwiri, Igbo [Ibibeo, Uluga], Idiou, Scymos, etc.), cannot be reasonably classified under any of the above headings, and as much as possible in the following order : material objects, ritual and formulæ, personages, social relations; various.

SECTION 10. — Relations of the social unit with strangers.

751. Position of strangers within the community. Strangers settled within it. Passing strangers. General attitude, hospitality.

752. Same subject. Respective obligations and rights. Régime to which strangers are subjected. Their organisation in cases where they form a mass. Special taxes or dues. Half-castes; their position.

753. Peaceful relations with neighbouring peoples. Usual régime (give detailed description). Agreements or treaties made with neighbours (political or economic causes). Formal agreements. Who passes them? How they are registered. Guarantees, securities for the agreements. Hostages.

754. Special agreements with certain neighbours of particular character (fishermen, foreigners, shepherds constituting a distinct people or nation, sylvan tribes of hunters).

755. Commercial relations with neighbouring peoples (see also under chapter viii).

756. Bellicose relations⁽¹⁾. War in general. Frequency, duration, ravages caused (formerly and now). Mention migrations, invasions and the present distribution of the ethnical elements within and around the social unit. Usual causes.

757. Declaration of war. Announcement to the community. Deliberations; rites or ceremonial on its declaration to the enemy. Material preparations.

758. Preparations of a magico-religious order (dances, fasts, prohibitions of all kinds; tattooing, disguise, colouring; «fetishes», part played by fetish-men; amulets and talismans; various ceremonies, fortune telling; songs and chants; prayers and sacrifices to the Dead, Ancestors, Spirits, Deities).

759. Does there exist a god specially presiding over war? Give the particulars from the material stand-point, *name*, worship, priesthood, etc.; ascertain whether he is confused with the special god of the king's or chief's house or any infernal, earthly or heavenly divinity, etc. Try to obtain, for the declaration or proclamation of war, the incantations or ritual and the series of native formulæ word for word. Note with the greatest care necessary references to chapter xv.

760. Army (see also under *Royalty*). Professional army, or ordinary compulsory and occasional service performed by the community. Organisation. Subdivision. *Command*.

⁽¹⁾ For countries still difficult of access. For the other countries or peoples examined, treat the subject exclusively from the point of view of: 1° as conditions previous to the arrival of civilised powers; 2° as accidental survivals.

761. Weapons : *a*) offensive arms in the form of missiles or other weapons (lances, arrows, sickles, throw-knives, bludgeons, clubs, whips armed with stone or metal balls, etc.); *b*) defensive weapons (caps, shields, armlets, coats of mail, etc.). Give a complete list with sketches endeavouring to reconstruct or describe ancient, obsolete weapons, noting their resemblances to any insignia or state weapons still used in religious ceremonies or to those of the courts of kings or chiefs.

762. Manner of fighting. Particulars corresponding to any systematic tactics or strategy.

763. Part played by the fetish-man in battle. Part played by women and children.

764. Functions and lives of non-combatants during war. Various prohibitions and restrictions, etc. *Do.* of a magico-religious character.

765. Prisoners and booty. Rules of its division. Human sacrifices. Share of deities, «fetishes» or their servants.

766. Conquest of the enemy country. Its character. Occupation properly so-called. Division of lands, hunting grounds or pasture. Rules observed. Treatment of former occupants (slavery, serfdom, various forms of servitude).

767. Conclusion of peace. Existence of a ceremonial or a set of formulæ. Existence of treaties properly so-called.

768. Relations with civilised peoples : *a*) when they began; *b*) immediate general consequences; *c*) consequences long foreseen.

769. Modifications which have resulted from these relations in material, intellectual, family, social, economic, judicial, religious life, etc. (principal facts. Accurate examples).

770. General capacity for mere imitation or real assimilation.

771. Sentiments towards strangers belonging to civilised powers : *a*) passing strangers; *b*) resident *do.* Enquire into the causes and motives.

772. Half-castes. Their situation.

CHAPTER VIII.

MANIFESTATIONS OF ECONOMIC LIFE.

SECTION 1. — Commerce.

773. Markets. Their importance in the life of the people studied. List of the principal products bought and exchanged.

774. Epoch. Periodical or occasional (list of usual circumstances). — Categories : local market type, village fair type. Coincidence with pastoral migrations, caravans, etc.

775. Sites.

776. Police. Supervision. Authority : on whom incumbent. Various jurisdictions and penalties (cases of fraud, theft, disturbance, etc.).

777. Sellers. Their origin. Part played by women. Restrictions founded on custom. — Buyers. Their origin. Restrictions (strangers, slaves, women, children, etc.).

778. Rules, customs and usages of markets.

779. Transactions. Various forms. Barter. Metal coin (origin, description; see also later under *Money*). Substances taken conventionally as a unit of exchange (lists only; for details, refer to *Money*).

780. Formalities of purchase or exchange. Guarantees. Purchases on credit. Forms of the same. Payments on account (of the *Seke* type of the Banbalas, for example). Wages, hostages, or guarantees of the seller. Guarantees of the buyer. Witnesses, etc.

781. Dues levied. Their categories. In whose name and for whom they are levied.

782. Existence of a commercial language.

SECTION 2. — Ways of communication, Methods of land transport.

783. Tracks, paths and ways. Roads. General survey of their nature.

784. On whom the laying down of roads devolves. Manner of its achievement.

785. Who undertakes their upkeep, police, security. Rights and obligations emanating therefrom (taxes, dues, etc.). Existence of a custom-law on this point.

786. Security, brigandage. Posts or relays; description of such. Towers or fortified posts on roads of communication (notably on caravan roads); policing and upkeep of such; taxes levied, etc.

787. Privileges held by certain groups to escort and protect travellers proceeding alone or in caravans. Customs, legislation or treaties. Methods of payment of taxes.

788. Monopoly of transport or of levying the dues on any ground belonging to a people, tribe or corporation. Monopoly of certain categories of dealings. Handling commodities, transferring or weighing them, etc., either in the course of the voyage or on arrival at the place of sale or market.

789. Corporations of merchants. Their charters, constitution, privileges, rights and obligations; their taxes, auxiliary personnel for portering, or for the caravan (servants, slaves, etc.).

790. Lodgings, repositories, khans, hostelries in towns or villages, either along the route or at the market places. Policing supervision, taxes, etc.

791. Methods of transport : *a*) *Porterage* (in detail); *b*) vehicles (other than those coming from civilised countries), shapes, structure, foreign influences; *c*) transport by animals, asses, oxen, camels. (Give all possible details of loading, *harnessing*, time-tables, capacity of economic return, etc.)

792. Under this number, enquire into anything specially connected with *caravan* countries. Epochs. Composition. Organisation. Command.

Escorts. Routes, halts, etc. (group here, in similar cases, the general questions distributed, for other methods of travel, between nos. 785-791).

793. Other particulars not classified under the preceding numbers.

SECTION 3. — Water transport.

794. Seasons. Continuous? Limited to certain times? Natural causes (annual rising, etc.). Causes of an economic or political order.

795. Importance in economic life of the people under enquiry.

796. Type of water transport : in flotillas or in single vessels.

797. Produce transported. — Rules, customs, custom-law.

798. Individuals engaged in the transport. Their constitution, organisation (recruiting, hierarchies, etc.). Their special life.

799. Upkeep or utilisation of water courses; clearing or destruction of obstacles of a vegetable nature; *do.* of rocky obstacles or sand banks. Attempts to adapt banks at certain points, to establish harbours, pontoons, landing stages, etc. Do there exist any marks or signs corresponding to the marking of canals by buoys, to signals, etc.?

800. Piloting. Passing rapids or cataracts. Fords. Destruction of dangerous animals (hippopotamuses, saurians).

801. Ascertain, with regard to the particulars comprised under the two above numbers, whether there exist *ethnic* or *professional* categories of natives having exclusive privileges or rights for all kindred or corollary operations, such as towing, fording, policing, upkeep, etc. Give list of their rights, whether founded upon usage, custom, special contracts or treaties. Tales told by the natives on their origin and that of their privileges. Regular taxes or dues of all kinds levied by these people *en route* or on arrival.

SECTION 4. — Nautics.

802. Use made of ships or vessels : fishing, transport, travelling, war (refer when needful to those categories).

803. Building materials : bark, sheaves of plants, reeds, rushes, raphia stalks, logs of wood (refer to chapter v, under Wood-work, carpentry, etc.).

804. Methods of collecting material and building. Placing on the stocks. Time given to the work. *Tools*. Particulars of the work (splicing, non-metallic nails, pegs, etc.) : hulls, caulking. Coats of paint or tar, etc. Work of planking in the shell. Launching. Seasons (either customary or imposed for any reason) relating to any of these phases.

805. Shapes and dimensions. Give with the most precise details and with drawings or photographs of every series : *a*) rafts, planks roughly put together, floats of all kinds, hollowed trunks of trees; *b*) canoes and portable skiffs; *c*) *large war vessels* or vessels of state, for fishing, for transport; *d*) ships properly so-called, barges, cargo-boats, etc.

Note foreign influences of all verifiable dates. For example Arab influences on the Upper Nile or on the Tanganyika; former Portuguese influences on the Western coast. Simply mention cases of a pure and simple copy of the modern forms used by Western peoples.

806. Methods of propulsion and steering : double paddle, straight or bent, with or without blade (with handles or all in one piece). Plain paddle, rowing or steering oars, poles. Masts, sails and rigging of *native origin*; *do.* of foreign origin. Native rudders; *do.* of foreign origin. Rigging and various accessories (α taffrails, capstans, etc. η).

807. *Manœuvres* (in particular those made with oars, feathering, rowing rhythm, etc.).

808. Decoration (*i. e.* the figure-heads of the Doualas or the Came-rooms), ornamentation, upkeep; repairs.

809. Crews. (Give here appropriate references to fishing, war, water transport.)

810. 1. Particulars of a magico-religious order.

Ideas, beliefs, superstitions, festivals, rejoicings, various customs, rites, rituals, sacrifices, fasts, etc., formulæ (invocation, conjuration, etc.); ceremonies, prohibitions and restrictions (sexual or in the matter of food, etc.), relating to the following points : *a*) to the period of manufacture of the various accessories or parts of water

craft; *b*) on departure, voyage, arrival (give necessary references, avoiding repetitions, relating to essential questions of fishing or war); *c*) at certain dates or periods (on the annual rising of the stream for instance); *d*) on certain occasions; *e*) at certain venerated spots, dreaded as being dangerous, etc.

2. Spirits or deities specially presiding over good or evil actions relating to the practice of navigation. Amulets, talismans or «fetishes» peculiar to seamen (give apposite references to similar facts connected with fishing; as well as to chapter xv). Their affinities, relationships or identity with the spirits or deities of the air (sky, wind, water-spouts, storms, tempests, etc.).

811. Legends concerning inventions. Tales and folklore, concerning navigation or the art of Nautics. Give here the songs or chants of oarsmen, paddle-men and *fishermen*, with apposite references to chapter xii.

SECTION 5. — Weights, measures, money.

812. Description of weights and measures. *Native names* (and their meaning word for word in the case of composite names). Foreign origins.

813. Supervision, authority. By whom exercised. Breaches of the law; penalties.

814. Money currency in the form of a human being, animal or any substance taken as a unit : *a*) slave, ox, sheep, goat, hen, pigeon, etc.; *b*) non-manufactured commodities : shells, a measured quantity of any substance, fruits or natural product, etc.; *c*) *do.* manufactured : bars and loaves of salt or sugar, pieces of stuff; glass objects; metal objects such as pike-heads arrows, knives, hoes, rings, armlets, etc.; *d*) ingots, bars, crosslets. *Give tables of equivalents.*

N. B. — Note with the greatest care : *a*) manufactured articles taking the place of coins and having no other value, the article itself corresponding in fact to some archaic and obsolete commodity (for example certain «knife-coins», or «ornamental knives» or certain lance-heads of the Bakongo, Ababua tribes, etc.); or which have too little resistance for actual use; *b*) certain metal articles (copper, iron) of particular shapes (discs, bent wires, handles, etc.) having no other purpose than exchange and consequently *constituting real currency* (example : Bankutu money). Give sketches.

815. Currency (*continued*). Supervision, testing, punching (or the equivalent). By whom monopolised. Breaches of law. Penalties.

816. Coins of foreign origin. Ordinary use. Extent of use. Cases when types of ancient coins of foreign origin are the exclusive currency.

817. Local history of coin or its metallic equivalents. Source of the metal. By whom brought. Transactions with regard to it. Its influence on travelling and relations abroad. Successive modifications; according to native accounts, in the species or shape of the coin. Introduction of the coins of civilised peoples; its consequences.

SECTION 6. — Taxes.

818. General enumeration.

Recapitulate and enumerate the taxes already noted in the preceding sections and give them in lists with the native names; then add : *a*) dues of any kind levied on foreigners on any occasions; *b*) dues or taxes on fishing, hunting, the produce of pastures or the right to such, on the produce of the forest other than the chase (cutting of trees, gathering fruits, plants, etc.), on the produce of the land; *c*) rights, shares, dues of any kind levied on the profit or revenue of any professional category of individuals not considered in the preceding sections, such as smiths, fetish-men, medicine-men, members of various trades, etc.; the income of priestly corporations; *d*) taxes or dues levied on inheritances (see under chapters ix and x) on sales, concessions with or without charges, barter and exchange, marriage dowries; *e*) taxes or dues levied on any occasion which cannot be anticipated in a general *questionnaire* : on the festivals, or family ceremonies, the classes of young novices initiated into secret societies, the guardianship of tombs (as for example in Dahomey), etc.

Please note for each category : *a*) the native name and its meaning; *b*) the amount and methods of payment; *c*) persons submitted to such; *d*) the beneficiary of these taxes or dues (king, chiefs, dignitaries, functionaries, sacerdotal bodies, fetish-men, corporations, etc.).

SECTION 7. — Summary demography.

819. Population. Statistical data. Movement of the population in so far as it is possible to follow it (show how far it is now possible to establish adequate statistics, and what obstacles stand in the way, whether of a material or a religious or political order).

820. Birth rate, death rate.

821. Causes limiting the growth of the population : *a*) diseases (simple enumeration with indications of the usual death rate; for the rest refer

to *Medicine*); epidemics (origin); *b*) premature marriages; *c*) infant mortality; *d*) lack of hygiene; irregular or generally insufficient nourishment; *e*) various involuntary causes.

822. Voluntary causes : *a*) infanticide (distinguish cases regulated by custom); cases of compulsory infanticide; *b*) voluntary abortions and sterility (practices and forms of mutilation tending to produce it).

823. Indirect causes, such as the usual absence of the men for the exercise of a trade or profession at a distance.

824. Former causes : invasions, big wars, slavery (raids, slave traffic), *human sacrifices*, cannibalism (specify the former state of things; what still remains of it clandestinely or in parts still difficult of access).

825. Causes still existing, local wars, murders, ordeals, poisonings (*part played by secret societies* and fetish-men should be noted).

826. New causes due to the arrival of civilised men (portage, public works, taxes, requisitions, etc.).

CHAPTER IX.

PROPERTY.

For the reasons which have been set forth at the head of chapter VII, it has here only been possible to give general directions to the enquirer, and to outline the main subdivisions of the subject. We have taken as a basis for the enquiry countries whose civilisation is regarded as of a low order and for which this *questionnaire* would sufficiently anticipate the most essential points : countries where the concept of property is still in a rudimentary stage (reduced for example to movable property, or to the simple use of immovable property), or else has remained in the early stages of a rational evolution. In default of questions specially adapted to the matter, we have endeavoured to circumscribe the various aspects of the subject by an arrangement of the headings including the innumerable local peculiarities proper to each country which has reached a certain degree of civilisation.

827. Preliminary questions. Predominant character of property in general in the country under enquiry. Is it reduced to movable property? Is immovable property known even when reduced to the most elementary forms, to a few rare categories of property, or for the advantage of the few individuals only?

SECTION 1. — Movable property.

828. Persons entitled to hold property (*status of women*).

829. Principal categories of objects subject to ownership (weapons, utensils, implements, furniture, etc.). Animals, slaves.

830. Disposal of property. Limits of this right. Forms, contracts. Sale, exchange, hiring and letting, borrowing, giving, etc.

831. Does there exist any collective movable property (of the family type for example)? To what beings or objects does it apply?

832. Establishment of the title to movable property. Axiom : « In movable property, possession constitutes a title ».

833. Ownership of things found; of its produce (in the case of an animal found). Conditional rights to lost property.

834. Methods of acquiring property recognised by custom or by a series of formally enunciated regulations (refer to chapter x, section 2).

835. Rules concerning individual ownership of unconsumed produce obtained by picking, fishing, hunting, keeping herds, etc. (cf. also chapter III); of the produce of any labour. — Rules relating from this point of view to children, women, slaves (same observation).

836. Renting, hiring, loan of animals or movable property. Securities and guarantees of the owner.

837. Inheritance. Are there any laws, binding customs or simple rules of custom? Particular rules in accordance with various categories of property : animals, slaves, etc.

838. Inheritance, division, generalities.

839. Rules relating to the children (*eldest son*), widow (*on remarrying*), grand-parents, collaterals (*eldest brother*). Litigation. Who decides? Appeal? To whom?

840. Signifying of a will or testament. Respect for the wishes of the dying man.

SECTION 2. — Landed property.

841. Rights of individuals or human communities of a definite form to the exclusive *use* of a circumscribed zone of territory and to the harvesting of its products (forests, fruits, game, trees, etc.), or to the use of the soil for pasturage or cultivation. The same rights in relation to water courses.

842. Various ideas regarding the land from the point of view of property. Is there any idea that the land can belong to no man? That it is the domain of one or more spirits, of a vague and indeterminate supreme Being?

843. Existence of landed property. Predominant character : collective or private. Variations according to the kind of property.

844. Type reduced to collective ownership of the *produce* of any territory (foraging, hunting, pasturage), of a water course or of its sections. Rules relating to partnership and proportionate rights among the various persons entitled to them. Custom, qualified or otherwise, regulating this type.

845. *Bounds and frontiers between communities* (marks, signs, *treaties*, traditional customs, *legendary or historic origins*, etc.).

846. Agricultural property of the collective type (family or community). Modes of exploitation, of dividing the produce.

847. Native ideas on the nature of this property and its origin. Can such property be alienated?

848. Ownership ceasing with effective occupation, for purposes of habitation or cultivation.

849. Concept of immovable property as belonging entirely to the king, to the chief, or to their families. Suggestion of various forms of cession, with or without reserve of certain rights. Origin and foundation of these concepts. Possible relations with the ideas under no. 842.

850. Immovable property of which the owner is a deity, a deceased chief, or a deceased person of any kind. Its character; can it be seized, ceded or alienated? Methods of administration; revenues and rights; vested in whom? charges on and distribution of divided property; preservation and defence of rights, etc.

851. Immovable property constituted as indivisible, and organised in the name of certain communities (same details as above).

852. Customs corresponding for individuals to the renting of immovable property, or leases? To whom? Forms. Particulars comprised in the category of easements. Concept of absolute property and usufruct.

853. Type reduced to the *individual* use and right in the produce of any ground or land, without any notion of ownership in the land. Distinction between *possession* and property.

854. Existence of *individual* ownership of immovable property. Categories of property of this type. Modes of acquisition *and persons entitled to own any property*. Nature and origins according to the natives? .

855. Marks and titles of individual landed property. *Jus utendi et abutendi*. Divisions of fruit, produce, revenue. Modes of acquisition, preservation, of cession of the property with or without consideration. Are these cessions authorised by any law?

856. Power of posthumous disposing of landed property. Inheritance, division of the property. Publicity. Part played by witnesses; manner of expressing the will of the testator. Rights of the chiefs of the community on this occasion. Unclaimed inheritance.

857. *Various rights* of individuals or groups in regard to the gathering of fruits, fishing, hunting, pasturage, placing *unclaimed* land under cultivation (with necessary references to chapter III), in countries where individual landed property exists at the same time.

858. Rights of passing over or using a road or a water course.

859. Do there exist contracts equivalent to what is understood by the term «hypothecary».

860. Does there exist any collection of rules or laws regulating distraint on immovable property, eviction, expropriation?

861. Legends or tales on the origins of the various rights of property or forms of immovable property in general.

CHAPTER X.

ELEMENTS OF JUDICIAL LIFE.

Same preliminary observation as at the beginning of the last chapter. The subject matter is, more than any other, one under which peoples have defined or organised the rules regulating relations between individuals and the community in a special manner in accordance with infinitely varying circumstances of physical environment, traditions of collective or religious life, etc.

SECTION 1. — Existence or organisation of a system corresponding to penal law.

862. Individual exercise of the *Jus talionis*? Vested in the family? *Compulsory* vendetta for bloodshed? *Blood money* (in great detail).

863. Collective exercise of the right of punishment : confined within a caste, group, or *profession*? Applicable to its members alone? For breaches concerning them only and committed by any individual.

864. Existence to any extent and *under any form* of a collection of rules or customs regularly recognised and applied, anticipating and forbidding certain breaches committed against some or all? *Do.* adding definite penalties.

865. Forms and nature of such collections of rules and customs. *Precedents interposed with other prescriptions of a heterogeneous nature*? Use of verbal sentences (mnemonic forms) equivalent to categories of infringements or scales of punishment?

866. *Real or legendary origins* founded on pure custom? Elaboration by the chiefs? *Sacred origins*, by dreams, direct revelation? (give the account *in extenso*).

867. Mode of conservation and handing down these collections in default of a system of writing.

868. Principal categories of infringements provided for : theft, damage, fraud, insults, blows, wounds, murder, adultery, rape, false witness, arson, etc. Special infringements; offences of a magico-religious nature.

869, 1. Are attenuating or aggravating circumstances admitted?

2. Offences only considered as such if committed against certain persons or beings.

3. Offences of which the gravity, corresponding penalty *and jurisdiction* are based upon the character of those against whom the offence is committed : spirits, deities (or their incarnations, things representing them or their servants), kings, chiefs, and their families.

4. Offences of which the gravity, penalties *and jurisdiction* are regulated in accordance with the date, place and instrument employed.

5. Offences of which the gravity, etc., depends on the character of the offender.

870. Ideas with regard to the stranger in general. Is there an idea that there are any punishable offences when he is the offended party? Existence of treaties or contracts providing for certain strangers, with reciprocity, a regular penal code protecting them within the jurisdiction of the community. Existence apart from any agreement, of a series of rules constituting a *Jus gentium*.

871. Obtain by a series of answers (quoting the most typical *in extenso*) native ideas on what constitutes any particular *punishable* offence *in genere*: a wrong done to an individual? to a family, to any community? under what form? By what precise interference or damage? threats and reprisals, on the part of whom?

872. Possible part played in the case of certain offences by the idea of offending spirits or supernatural forces, and by that of the danger caused to the community by the fault of the individual.

873. Vocabulary of terms equivalent, as far as possible, to our terminology on the subject (literal translation).

874. Series of native definitions of each of the various penalties examined in particular. What is their essential object. Punishment of the offender or the safeguarding of the community? Is it possible to give a general view of the conception of *punishment*?

875. Ideas of the native on the exercise of the right to punish, on the reasons for its investment in any individual or authority.

876. Penal system consisting of mere reparation of a wrong, reparation by mere compensation, reparation by duplication of the valuation made of the damage. Penalty by *lex talionis*.

877. General penal system providing various forms of punishment. Principles of graded punishments (see also under no. 869). Penalties fixed for each definite offence? varying according to the status or age of the offender? left to the sole discretion of notables, or various assemblies, or the grand chief, priests or fetish-men, of a great religious chief; of the King, of functionaries or judges representing him.

878. Penalties applied : fines and confiscations; imprisonment, hard labour, slavery; corporal punishments, mutilations, tortures, various forms of the death penalty. Severance from the community. Ostracism. Boycott-ing. Banishment. Practical consequences.

879. The judges. Before whom are cases brought? Who has power to bring them? Who has the right or the duty to report offences, to denounce the guilty? Are there special jurisdictions *according to the categories of offences*? according to the categories of offenders? according to circumstances of time and place? according to the categories of the injured parties? Are there various co-existing jurisdictions in the name of several distinct authorities? (See also no. 869.)

880. Judicial enquiries and preliminary proceedings. Modes and peculiarities. The search for, arrest and detention of offenders. Equivalents of a legal police.

881. The tribunal. Its composition. Who presides over or directs the debates (variations according to the standing of the accused)?

882. Proofs of the offence : cross-examination, evidence given by witnesses, blows and tortures. *Intervention of magico-religious operations* (in detail) or *tests by divination (except the ordeal)*. Examine in particular everything relating to the search for the murderer (for example the idea that the corpse of the victim can, by means of a test of magical divination, indicate the criminal); for «ordeal», refer to no. 891.

883. *Oaths* : a) formulæ (*the text word for word is absolutely essential*). Elements of the formula (forces or personalities evoked or invoked. Enumerate the penalties, etc.). *Imprecatory oaths* the terms of which have in themselves a magic force; b) cases where it is deferred; c) formalities, modes, ceremonial, gestures. Objects held by the person taking the oath, or objects over which or in front of which he utters it; d) persons who are forbidden to take the oath; e) effects of the oath. Penalties against perjury; f) general character of the oath among the people under enquiry. Its gravity. Respect with which it is regarded. Use and abuse. Various.

884. Pronouncement of the sentence. Publication. Ceremonial (give formulæ as completely as possible). Execution of the sentence. *Is substitution allowed in the execution of the punishment* (child, slave, relation, for instance)?

885. Ideas on complicity. Penalties similar to those inflicted on the principal? or distinct from them?

886. Collective solidarity and responsibility. Relations or groups punished with the principal offender or in default of him. Various particulars (for instance penalties inflicted on the family of a suicide).

887. Modes of execution of various penalties. Who execute them? Material details of the execution.

888. Penalties against those bringing false witness. Reparation made to the accused when recognised as innocent.

889. Prescription. Conditions after the punishment has been inflicted.

890. Existence of particulars the sum of which is equivalent to a theory of the right of refuge, theoretically defined or actually practised.

891. *Ordeal* (or case of an accused or a suspect subjected to a physical (or divinatory) test, constituting a hazard the realisation of which is accepted as proof of his guilt).

1. Generalities. Frequency. Abuses. Social consequences. Importance in native ideas.
2. Series of cases calling for ordeal. Is there any list anticipating the cases? (*Enumerate as completely as possible.*)
3. Who can compel it? Alleged reasons for the exercise of this right.
4. Is ordeal a fact arising out of the life of the community? *Cases of family ordeal.*
5. Persons subjected to ordeal. Those excepted, by definitions laid down, from any ordeal, or who can refuse to submit to it in certain cases. Right to turn the test upon the accuser. Right of substitution in the test.
6. Varieties. Trial by poison; modes (instilled into the eye, swallowed, etc.). Distinguish between deadly poisons and those simply inducing sleep, stupor, hallucination, etc. Poisons complicated by tests of physical skill. Ordeals by red hot iron, by boiling water, by immersion; by fire; by other physical tests. Ordeals by divinatory tests; by consulting omens. Ordeals by pseudo-poisons; with the use of sacred substances or of «fetishes».
7. Organisation of the test. Preparation of the substances. Magic operations (rites and formulæ. Adjurations, invocations, etc.). Publicity of the test. Invitation to attend it. Those who witness it.
8. Execution of the test (in all the details of the successive phases). Is the *ordeal preceded by an oath*, an adjuration or a chant? by whom? *what are the names invoked?* Give all the formulæ *in extenso*. *Are there cases where there is a choice between the ordeal and the test by oath?* or between the ordeal and a judicial duel?
9. Results. Fate of the accused who succumbs; or his family, of his property, *post mortem*. Treatment of the bearer of a false accusation. Right of the victorious accused to impose upon him a similar or other test. Various indemnities and reparations due to the accused who comes successfully through the ordeal.
10. Natives theories upon the foundation and value of trial by ordeal as a means of establishing the truth. Supposed play or action of particular Forces, Spirits or Deities (give the typical answers *in extenso*. Refer to the explanations given with regard to the oath, and verify possible parallels of procedure. Try to ascertain whether the magical element or the element of «chance» seems to be the predominant idea at the basis of the institution, before any idea of the intervention of a supernatural personality.)
11. Possible influence of trial by ordeal upon the practical organisation of moral obligations. Primitive or ulterior relations between the fundamental idea of the ordeal and the moral notions of the punishments of evil by certain Forces or Personalities possessing supernatural power?

892. Various forms of judicial tests derived or apparently derived from trial by ordeal. Judicial challenges to single combat and duels; by collective battle between family and family, group and group. Rules observed. Particulars (in great detail). Contest between the accuser and the accused (under such forms for example as the simultaneous and graduated destruction of property belonging to the parties confronting one another).

SECTION 2. — Elements of civil law.

N. B. — The system of classification adopted in this *questionnaire* has necessarily entailed passing references to a considerable number of particulars constituting so many fragments of a system or civil law. It will be convenient here to recapitulate and place under their respective headings the various customs, rules or obligations which may already have been mentioned in chapters III, IV, and V, in connection with material life; in the various sections of chapters VI, and VII, in connection with the various phases of individual, family and collective life; or lastly, in chapters VIII, and IX, in connection with economic life and the system of property laws.

893. Ascertain, as in the case of penal laws and in accordance with the same method, whether there exists in any form, any collection of ordinances, rules or customs having legal force concerning the relations of individuals with each other, their contracts, the disposal of their property, etc. Enquire into the various forms or questions anticipated in numbers 864 to 866. The questions of legendary or historical origins is to be specially noted.

894. Preliminary definitions. General characteristics and guiding principles inspiring this arrangement as a whole.

895. Laws properly so-called or customs relating to individuals and the family (cf. also chapter VI) : birth, marriage, etc. Jurisdiction in case of differences? Part played by the family or elders acting as a tribunal.

896. Agreements and contracts in general. Force of such forms, formalities and formulæ. Conditions of validity.

897. Evidence. Facts corresponding to publicity or registration. Guarantors, pledges; the principle of family solidarity.

898. Types of contracts (series of examples).

899. Cession of property. Various forms; sale, exchange, gift.

900. Acquisition of property. Various forms; purchase. Purchase on credit; sureties and rights of the seller; solidarity and responsibility of the family or of the guarantors.

901. Obligations in general. Principal classes (native names).

902. Hiring and labour contracts (individual or collective). Classes and varieties. Forms of execution.

903. Rents and loans.

904. Loans for personal use. Contracts on deposit of goods.

905. Various forms of borrowing. Who is entitled to borrow. Sureties, pledges, securities. Various guarantees of the lender. Terms. Interest.

906. Consequences of failure to fulfil a contracted obligation. Seizures, evictions; imprisonment of the debtor; right of the creditor to take or to sell him as a slave. Various particulars. Substitutions authorised or sanctioned by custom.

907. Cession of rights.

908. Constitution of property integrally and with usufruct, or their equivalents (native names).

909. Inalienable or intangible property, placed by contract under the protection or in the name of an authority charged with the performance of certain obligations or the payment of certain dues to certain persons.

910. Laws or customs relating to inheritance (see also under *Family and Property*). Classify according to the nature of the property, and then for each category of the same, classify according to persons : children, grand parents, collaterals (*the mother's eldest brother*), widow or widower, any particular chief or group? *Equivalents to testamentary bequests*. Force of such.

911. Litigation and disputes. Arbitration. Choice of arbiters : their payment. Jurisdiction properly so-called. Is the competence of such compulsory, or can it be appealed to voluntarily? Various forms of jurisdiction.

Composition of the bench. Principles regulating its attributions : whether according to the litigant parties or to the nature of the case.

912. Principal classes of actions brought.

913. Damages. Rules concerning their definition, evaluation, reparation.

914. Transactions. Validity. Proofs. Coercion.

915. Procedure. General characteristics. Different kinds of *proofs* admitted and application of a proof. Judicial enquiries. Oaths. Gestures, formulæ, and ceremonies. Debates; arguments, presence of the family or of the friends of the parties; of lawyers. Discipline and rules applying to those present in court.

Note the various material particulars of the debates (*e.g.*, the use of wands or bundles of rods to note the number and the concatenation of the arguments or the replies, or any other local custom of this nature). These details occasionally have an important value as throwing light upon common ethnical origins.

916. Judgment. Does it merely bear on the principle of litigation, or does it enunciate consequences? Meaning of judgments. Equivalents of registration of the same. *Do.* of judicial expenses. Execution of the judgment. Authority carried by the decision given.

917. Appeals. Existence of a supreme jurisdiction.

918. Prescription.

919. Status of persons foreign to the social group. Contracts made with them. *Jus gentium*.

CHAPTER XI.

INTELLECTUAL LIFE.

SECTION 1. — Faculties and aptitudes in general.

920. Intellectual perception in general.

921. Association of ideas.

922. Visual, auditory, emotional memory. Distinguish the static state (conservation) from the dynamic state (reproduction).

923. Imagination. Hyperbole.

924. Application, attention, reflection.

925. Observation. Comparison.

926. Foresight.

927. Understanding.

928. Capacity for generalisation, for the research of causes, consciousness of the universal and the abstract (do words exist designating abstract things?).

929. Reasoning, arguing, logic.

930. Mimetic faculties.

931. Inventiveness, creative faculties.

932. Various aptitudes. Quickness or slowness in the exercise of the different faculties. Differences according to age, sex, etc.

Give for each of these aptitudes an appreciation founded on facts. Abstain from making general statements. Recount typical examples with precise details

933. Ascertain how far these aptitudes predominate over or are in opposition to one another. Ascertain in particular whether memory in the people under enquiry is in inverse ratio to its capacity for most functions of the

intelligence. Predilection for the exercise of pure memory to the detriment of what demands the play of other faculties.

934. Does there exist any native system of instruction in the sense of the word as used among civilised men? At what age? To whom given? In what manner?

**SECTION 2. — Knowledge relating to the firmament
and the division of time.**

935. Notions (even in the most rudimentary state) relating to astronomy (refer to the second part of chapter 1st). Generalities.

936. Names of the planets, sun, moon, stars and constellations (*morning star*; *Sirius*). Names given to comets, shooting stars and meteorites? Do traditional lists or records exist?

937. Applications of the knowledge of the movements of the heavenly bodies to the various circumstances of life.

938. Do cycles or periods exist, above or beyond the year? Their duration? Fixed or empirical? Does it rest upon facts drawn from the observation of the heavens, or upon events drawn either from human history, some rhythmical movement of nature, or phenomena of a magical or religious order?

939. Divisions of time. Is the year known? or anything equivalent to it («year» of six or any other number of months, for example)? Divisions of the seasons, *their names*. Their fixed or variable limits. Any divisions of the seasons.

940. In case of a regular year, give the basis on which it is calculated and established. *Time of its origin*. Part played by the solstice and the equinoxes, by heliacal risings or settings of certain stars, of the positions of certain constellations in the division of time (*Pleiades*). Give all the native names possible. Part played by the Great Bear.

941. Has any conception been attained either of a solar year, or of a lunar year adapted more or less to the true year (practical additions or

corrections, their methods)? Note the part played by indicative phenomena found in nature.

942. Is it still possible to distinguish the co-existence of two systems of notations of the year : — overlapping, parallel, or mutually corrective?

943. Months, or divisions of the year equivalent to such. Lunar month pure and simple; *do.* with corrections made every month or group of months. Adjustment to the seasons. *Native names.*

944. Intervals and divisions within the months. Principles : Number 5, or 10 or 7; phases of the moon, or simple periodical facts arising from the needs of economic life (*e. g.* markets). *Native names.*

945. Place here all particulars of the native calendar which are impossible to anticipate in a general *questionnaire*.

946. Divisions of the day and night. Equivalentents of hours?

947. Methods of marking the flight of time : movements of shadow (with divisions on the ground), gnomons properly so-called, clepsydras, more or less primitive hour-glasses, etc.

948. Relations between certain fixed or movable dates of the year and certain feasts or ceremonies (give the necessary references, according to the cases, to chapter III, for hunting, fishing, agriculture; to chapter VIII, for journeys, voyages, etc., as well as to chapter XV for relations with religious life).

949. Methods of registering the various divisions or series of time; from months to periods : notches, nails, any marks or signs, stones, pebbles, strokes, designs modelled or drawn, or signs of a magical, symbolical or purely mnemonic character. *Native names (give, if required, references to chapter XIII, under Writing).*

950. Essential character of the local calendar : pastoral? agricultural? otherwise? Give with the names of the months and for each severally, a series of sayings, proverbs or short, traditional, literary fragments relating to them (*e. g.* of the type of those of the Batutos or the Yorubas).

SECTION 3. — Knowledge of mathematics.

951. *Numeration* (based on a system of 5, 10, 20 or 6 or otherwise). Terms; various forms of expression or *registration*. — Counting by *gestures*. Limits of numbers obtained. Limits of precise numeration (*important*) — terms or signs to designate either large indeterminate quantities, or the limits of the mind's power of conception of quantities. — List of material objects used for registration of numbers (*sticks or notched palm-branches, flat pieces of wood*).

952. Arithmetical operations (give examples). Materials (boards, boxes for beads and balls, flat pieces of wood with holes and nails, pins, pegs, etc.).

953. Ideas and beliefs on the virtues and personality of numbers uttered aloud. Various superstitions concerning numbers.

954. Knowledge (even in its humblest form) capable of being classified under the heading of mathematics and its various divisions, other than arithmetic.

955. Knowledge relating to plans, architecture, drawings constituting figures of a geometrical character in a rudimentary stage.

SECTION 4. — Various forms of technical knowledge.

956. Capacities and condition of technical knowledge (apart from any civilised influence) concerning arts and crafts. General.

Refer, for navigation, vehicles and means of transport to chapter viii; for metallurgy and the various decorative arts, to chapters iv and v; for fortification, to chapter iv.

957. Capacity for mechanics and the imitation of civilised technical skill in various arts and crafts.

958. Aptitudes shown by certain native contrivances, of flexible and resisting materials for mechanical operations, for the construction of ferrying, towing, *irrigating* appliances (see also under *Agriculture*), bridges (*e. g.* bridges suspended on creeping plants). Do traditional compendia exist constituting instruction of a theoretical nature?

959. Science of the sinking of wells.

SECTION 5. — Notions of a historical or a geographical character.

960. Condition of knowledge of a historical character : lists or litanies, annals, *chronology* (methods by which it is established, manner of computing periods); tales or recitals of wars or migrations, genealogies of the chiefs. *Forms in which this knowledge is preserved* in default of writing. Forms of an oral character; material forms of all kinds (picture writing, compositions, etc.).

961. Knowledge relating to orientation, the points of the compass, *their names*), how are they fixed? Their use and importance. Direction of the orientation of the compass.

962. Capacity for outlining indications of roads, water-courses, land marks, of conceiving in any way what is equivalent to a map.

963. Knowledge relating to the dimensions and shape of the earth. Its limits, races, nations. Notions of geography, apart from any knowledge of civilised origin (see also under the second part of chapter 1).

SECTION 6. — The science of medicine.

N. B. — The medical practices of uncivilised or semi-civilised races are as a rule inextricably confused with «witch-doctoring» and all magico-religious, dynamic or animistic paraphernalia. To avoid repetitions as well as any premature or too general theoretical statement, the questions relating to the subject considered as a whole have been grouped here, without any successful attempt to establish absolute dividing lines between knowledge of a technical order and practices of a magical character.

A. — GENERAL.

964. Diseases (see also under *Demography*). List of principal and ordinary diseases (*native names*). Infantile diseases of both sexes. Diseases of adults (women, men). Notions of hygiene.

965. Diseases. *Native ideas on their categories and their classifications.*

966. Ideas as to their nature, *their origin*. The idea that cases of any particular disease are forces or emanations proceeding from a spirit or a god of *which the disease* considered in itself, *constitutes the essence or the real personality* (see later, under no. 1000).

B. — GENERAL NATIVE PHARMACOPOEIA AND INSTRUMENTS.

967. List of substances used, with the following provisional classification : *a*) animal and *human* substances (blood, secretions, various humours, seed, scales, shells, nails, claws, teeth, skins, flesh, *venoms*, *eggs of insects*; whole small animals, insects, etc.); *b*) vegetable substances (grasses, herbs, plants in general, fruits, seeds, pods, bark, powdered-wood, roots, mosses, etc.); *c*) mineral substances (clay, *earth thrown up by termites*, ochreous earth, mineral salts, etc.).

968. Give the rites for gathering those substances, the auspicious times (*lunar influence*); note the *part played by women in these operations*; sites chosen in the mountain, forest, etc. (*cemeteries*).

969. Methods of preparation (pounding, crushing; powders, syrups, pastes, etc.). — Methods of application (applying to the body, inhaling, absorption, injection, infusion, incisions, compresses, plasters, etc.).

970. *Do any collections of oral traditions exist, secret or otherwise, constituting a formulated collection of diagnoses, pharmacopœias, and applications of remedies?*

971. Collect the stories or legends relating to the origin of the collections enumerated above, or those relating to the invention of any particular remedy considered in itself.

972. Ascertain *for each substance*, whether isolated or composite, the character and special virtue attributed to it and the result expected from it, giving all references where necessary to the second part of chapter I and section 5 of chapter II. Pay special attention to substances reputed to confer «health» in a general way, agility, immunity from ghosts or other beings, longevity, fecundity, invisibility, security against any animal or from wounds.

973. *Poisons and antidotes*. Give the most complete list possible. Secret character (individual, collective, hereditary, etc.). Special facts. Native ideas or statements to be verified (ex. : the belief that only the maker of a poison can know its specific antidote).

974. *Pharmacopœia consisting of the use of smells, sounds or colours as remedies.* Is it possible to give extracts from it, *with translation word for word*? Is the whole intermixed with prayers, formulæ, adjurations, incantations, etc., at various phases of the application of any remedy, or any period of an illness?

975. Instruments. Cupping-glasses, shells, horns, gourds, conks, reeds, etc., knives, bandages, various receptacles, clysteries, tubes, etc. (sketches necessary).

C. — DOCTORS.

976. Family medicine, pure and simple. Part played by women.

977. Doctors in general, sorcerers, fetish-men, priests : *a*) classes, categories. Specialisation? (for example for the venoms of animals or certain endemic diseases); *b*) influence, consideration, power.

978. Organisation, recruiting, transmission of knowledge, secret nature of the teaching.

979. Doctor of the ordinary medicine-man or fetish-man type, working alone and belonging to no brotherhood or guild. *Dress and apparatus.* His methods of diagnosis or divination of the disease (casting of spells, fortune telling and every conceivable form of sorcery, consultation of «fetishes», etc.). Cases where the disease is attributed to a dead man, a Spirit, a Force. First treatment (distinguish *as far as possible*, the real pharmacopœia from the remedies or operations of a magical character : exorcism, struggles with the Spirit, exhumation and destruction of the evil dead, incantations, conjurations, offerings and sacrifices, remedies of a purely magical character, such as bones and ashes of animals or human corpses, etc.).

980. Doctor of the «fetish-man» or priest type attached to a body or a corporation devoted to the worship of a Spirit or a definite Deity. Recapitulate the questions above. Give if possible the whole series of formulæ of adjuration, exorcism, incantation, etc. Describe the *masks*, head-dress, parts of dress, talismans, amulets and «fetishes» (iconic or aniconic) with which he accompanies the exercise of his art.

D. — TECHNICAL TREATMENT OF DISEASES.

981. Treatment without administering other remedies than : *a*) water, diet, vapour-baths, sweating, rubbing, massage, inhaling; *b*) scarifying, cupping, sucking; *c*) compresses, binding, etc.; *d*) clysteries; *e*) various (give the treatments *severally, according to the disease*).

982. *Do.* with remedies (same observation). Substances used (see under *Pharmacopœia*). Method of application : friction, inoculation, absorption (curatives, emetics, aperients), injection, etc.

983. Treatment of ordinary wounds. Treatment of wounds arising from weapons poisoned with vegetable substances.

E. — MAGICAL OR RELIGIOUS TREATMENTS, CONNECTED OR OTHERWISE.

984. Rites performed by the patient or *his relatives* during the illness. Prohibitions and restrictions affecting the patient or his relatives. Native explanations.

985. Operations connected with the *expulsion of the evil* (materialised in the form of a substance or an object extracted from the body of a patient or otherwise). Operations of *transferring the evil* to any being or inanimate object (cf. also under no. 678).

986. *Change of the patient's name* (various methods of choosing the new name).

987. Use or prohibition of *special colours* during the illness and *during convalescence* (see also above under *Colours*, no. 974).

988. Dances during the illness, with incantations.

989. Special conditions for certain diseases (leprosy, dropsy, venereal diseases, etc.). Ideas relating to them. Special rites.

990. Sacrifices made during the illness consisting either in a substitution or a sacrifice : *a*) of the part for the whole (cutting of hair, mutilations, offerings of blood, etc.); *b*) of an inferior in substitution for a superior (human sacrifice), of a child for its parents (*do.*), of an individual for the community (*do.*).

991. Ceremonies, rites, ritual, formulæ peculiar to convalescence, and afterwards on recovery. Cleaning, purifications, *disguises*, offerings, sacrifices to the Spirits, the Dead, etc.

F. — MEDICAL TREATMENT OF POISONS, AND VACCINATION.

992. Treatment of stings or bites of poisonous animals. Give the series of material operations.

993. Operations of a magico-religious character accompanied by : ob-jurgations, adjurations, evocations, declamations, enumerations, litanies (chanted, recited or sung). Invocations of Spirits or Deities, etc. *Their secret character.*

994. Connection with facts concerning «charmers» of snakes or other animals.

995. Place here all *verified* facts concerning vaccination or preventive variolisation, mithridatisation or serotherapy known to the natives, in particular for the divers venoms. Character of such knowledge : traditional, *secret* (ways in which the secret is transmitted). Various characteristics. *Legendary source to which such knowledge is attributed* (and refer to beliefs, divine or animal alliances or relationship, chapter xv).

G. — PREVENTIVE METHODS AGAINST DISEASES.

996. Amulets and talismans against diseases.

997. *Fetishes of diseases* (with references to chapter xv). Classes : Iconic or aniconic «fetishes». *Their names, colours, material composition* and analysis of the various substances in case of any composition or mixture (*with suitable references to the second part of chapter 1*). *In case of fetishes in human or animal form, give, with the greatest care, forms, attitudes and colours* (ex. : fetishes of intestinal pains, fever, consumption, etc., on the Western Coast).

998. Worship, uses and properties of these various magical defences.

999. Figures or effigies which already constitute distinct traditional personalities, and are the property of a family. Appearance, attributes, worship, etc. (refer to chapter xv).

1000. «Fetishes» or idols of Spirits or gods constituting a *personification* of pain in general, of any particular pain or of a specific disease. Their appearance (give reproductions). Their names. Tendencies to be absorbed in a god of evil, or on the contrary in a beneficent deity; or possessing both characteristics (ex. : *Oro* on the Western Coast).

1001. Fetishes and idols of diseases being the collective property of the group under enquiry (tribe, people, or population, etc.). *Their names*. Priest-doctors attached to the worship and use of them. Ceremonial and worship. Legends, festivals and anniversaries or various commemorations. Stories concerning the revelations of remedies (refer to chapter xv).

1002. Deities properly so-called, presiding over medicine in general or over the special medical treatment of any particular affection. Same questions as above. Relationships and hierarchies of these deities.

1003. Places devoted to cures. Sanctuaries properly so-called. Pilgrimages, ceremonies. Sacrifices. *Votive offerings*. Gods or Spirits of medicine presiding in such places. Their formidable or beneficent character. Their legends. Their relationships and hierarchies, etc. (see also under chapter xv).

1004. Epidemics; beliefs, interpretations, expiations, prayers, or vows. Collective remedies of a magico-religious character.

1005. (*Continued.*) *Changes of names*, human sacrifices, etc. Various particulars of any nature not classified above.

H. — SURGERY.

1006. Knowledge of a surgical order (setting of fractures, amputations, etc.). Instruments, operations, etc. (see also under *Circumcision*, and for *post mortem* examination accompanying *trial by ordeal*, refer to chapter ix, under section of *Penal law*, no. 891, 9 and 10).

CHAPTER XII.

ÆSTHETIC LIFE.

SECTION 1. — General aptitudes.

1007. Importance of æsthetic element in the life of the community. Present condition : stationary, in course of development, retrogression (give precise examples, taken from the present condition of the artists or artisans devoted to decorative arts, from the diffusion of works produced, etc.). Influence of contact with superior civilisations.

SECTION 2. — The major arts.

1008. Arts connected with drawing. Aptitudes (children, adults). Invention or reproduction. Tastes, tendencies, ordinary defects. Methods.

1009. Arts connected with drawing (*continued*). Incisions, cuttings or line drawings, or painting properly so-called : *a*) on rock surfaces or walls of caves; *b*) on walls, distempered or plastered; *c*) on panels of wood or textiles; *d*) on metallic surfaces; *e*) on ivory, bone, horn, etc.; *f*) on various substances.

Include under this all representations or compositions, even the simplest, mere sketches or silhouettes. In preference follow the order beginning by reproductions of animals, of man, of inanimate objects, natural or manufactured (flowers, plants, mountains, water, furniture, weapon, *symbols*, jewels, ornaments, parts of dress, etc.) : firstly those representing such separately; then those of a more complicated character, proceeding by order of complexity; reserve for the last composite scenes (battle, fishing, hunting, funerals, processions, etc.), and end by those designs known as «geometrical», the understanding of which will be made possible, in a number of cases, by the series of deformations or simplifications of the themes or subjects previously examined. Note with the greatest care, for the whole of this last category, similar designs or themes found in the products of *decorative art* (see under chapter v and below) and in *tattooing* (see under chapter III).

1010. Sculpture, high and low relief, in graduated planes, sculpture on the surface of the same substances as above (plus modelling in raw or baked clay); the whole treated with or without the use of colour.

The same indications as for question no. 1009. Special attention is called to panels of carved wood (Ivory Coast, Dahomey type), and on bronze panels with bas-reliefs (Benin type). Corrections. Finishing touches and line-engravings, etc.

1011. (*Continued.*) Statues, statuettes, large and small embossed figures of all kinds in bone, ivory, rock-crystal, horn, wood, clay, metal, stone (example : the steatite idols of the Mandis of the Kittam River). (Refer to chapter v.)

For metallic statuary (Western Coast), study particularly the methods of putting materials together, processes of smelting or hammering, and particularly the use of both processes simultaneously. For the statues of kings, chiefs, deities (Western Coast and Mayombe) and for funeral groups (*Ibid.*, Central Congo and the region of Lake Leopold II), of ligneous substances, study the technical processes, and classify as far as possible by current types. Comprise in this figures of throne pillars, seats, etc.

1012. General influence of the tools and materials available for native artists or artisans on the forms produced.

1013. Architecture. Refer to chapter iv (*Dwellings and fortifications*) and to chapter xv (*Edifices of a religious character*). Here study but those questions which are connected with the history of the art : influence of local materials, exigencies of the climate, characteristic lines, evolution, creation of types and styles (even in their rudimentary stage). Foreign influences, etc.

SECTION 3. — Decorative arts.

1014, 1. Objects in horn, tortoise-shell, bone, ivory; wooden objects; stone objects.

In case of study bearing on these questions as a whole, please reserve for chapter v (*Trades, occupations and industries*) the studies of the *technical* processes of chipping, cutting, manufacture, etc., as well as that of shapes, uses and ornamentation. Merely give the necessary references, and examine here the series from the point of view of artistic capacities. In case the present section, on the contrary, is treated monographically, please give here, for each series of the substances used, the indications mentioned above, referring, for the order suggested, to the questions propounded under the various sections in chapter v.

2. Decorative arts (*continued*). Rock crystal objects, coloured pebbles, translucent and precious stones, glass beads, enamels, decorations in enamelled clay, etc. Substances used. How and where procured. Study of technical processes. Series of objects obtained. Forms, decoration, use of heterogeneous substances, insertion, incrustation, inlaying, soldering, etc. Uses of such.

N.B. — Objects of European or Oriental origin and their imitations should be merely mentioned.

3. Decorative arts (*continued*). Goldsmith's work, jewellery. Generalities.

The arts connected with precious metals have been classified under the present heading. In the case of any work bearing upon the *Introductory Questions* as a whole, it will be convenient to refer to chapter v (*Trades, occupations, industries, Metallurgy* section) everything relating to the non-artistic side (extraction, smelting, hammering, stretching, etc.), reserving for this place and this number, general statements on the products, shapes and uses, their ornamentation, etc. In case of a monographical study, place on the contrary at the head of the question, under this number, all those present aspects of the subject, following as far as possible the order adopted for the question relating to iron in chapter v.

1015, 1. Objects into which precious metals enter merely as a part in articles made up with leather, horse hair, vegetable elements, etc.

2. Goldsmith's work and jewellery properly so-called. Repertory of forms.

The material classification proposed below has been made with the object of making it possible to note not only the types or the series existing among the people under enquiry, but also the series which are not present. It is of some interest for the history of penetrations and outside influences, to obtain exact information concerning both. Please, therefore, adhere to the following list and specify those types of which no examples exist.

Jewellery : rings for the nose, lips, ears, fingers. Finger cases; rings for the ankles, legs, wrists, arms; rosettes, fillets, diadems; ear-pendants, necklets, hanging ornaments, breast-necklets, chains, buckles, belts, plates, fasteners, — amulets, little figures and talismans. Various.

Goldsmith's work : boxes, parts of festal seats, lamps, dishes and trays, tripods, receptacles of all kinds, vessels, cups, mirrors, cases for cosmetics, toilet articles. — Show weapons, wreaths, insignia. Utensils. Various.

The study of the questions of origin and *influence* is recommended, notably a search

for models provided directly by nature (shells, flowers, twigs, insects, parts of the bodies of large animals) or by primitive objects made up of these elements.

SECTION 4. — Music.

1016. Instruments : *a*) little bells, musical rings, crotals, cymbals, citherns, gongs, large bells. — *b*) Tubas, conks, shells, trumpets, horns. — *c*) Tomtoms, tambourines, drums (*other than signal-drums*). — *d*) Xylophones, harps, lyres, stringed instruments. — Repertory of shapes ⁽¹⁾. Influences of *primitive elements* found in nature in the *forms evolved for the instruments* (important). Construction. Tuning.

1017. Performers; existence of a musical education.

1018. Notation of music. *Its character*. — Influence of the instruments.

1019. Magico-religion. Instruments deified or made the object of worship.

You are particularly requested to give specimens with the current notation, showing where exact equivalents are impossible. The use of phonographic discs is desirable.

SECTION 5. — Dancing.

1020. Dancing by itself. Dancing and singing (alternate or simultaneous).

N. B. — For dances (with or without singing and instruments ⁽²⁾) preceding, accompanying or following the actions enumerated below, refer to those series for details and accessory circumstances, *including the magical and religious part*. Take here the sole standpoint of the *material* description of the dresses, disguises (*magical* or ordinary), figures, steps, combinations, etc., *giving the native names*.

Examine dances on the occasion of a : birth, circumcision, initiation of adults, marriage, burial and anniversaries; foraging rites; fishing, hunting, cattle breeding, agriculture, various trades, war; family life, dwellings; the manufacture of foods or other substances; the occasion of illnesses or epidemics.

⁽¹⁾ For the material classification and description with drawings, the remarkable catalogue of the Museum of Tervueren is specially recommended.

⁽²⁾ For instruments, the mention of names and kinds will be sufficient; *do.* for songs, with references to sections 4 and 6.

1021. Dances not included in the above categories : *a*) dances accompanying processions or other ceremonies of a collective character, on certain occasions (for example the «dances of the Genii of the Balubas»); *b*) dances peculiar to wizards, fetish-men; *c*) dances of the new moon; *d*) dance in honour of any Genii, Spirit, Fetish or Deity; *e*) dances of other categories not anticipated here. Give this time for each series, and besides the material description as given above, the connected series of accessory facts, ritual, formulæ, in a word of the whole magical and religious apparatus which has not yet been described elsewhere.

1022. Dances for mere pleasure, amusement, various rejoicings. Describe the dancers, dresses and accessories; give the rhythms, cadences, figures, steps, pirouettes, and the whole series of gestures, leaps, contortions, grimaces, shouts, etc. — Dances on the occasion of a departure or a return. — Acrobatic dances, exercises of suppleness and skill, accompanied or not by other exercises. — Sword dances or dances with other weapons. — Dances with wrestling, jousts or mock fights. — Love dances (*e.g.* *Mangbutu* type). — Dancing pantomimes.

1023. Guilds of professional dancers of either sex.

SECTION 6. — Singing — Acting.

1024. Singing (with or without instruments).

Please recapitulate with the greatest care (*giving the native names of the titles*) all the circumstances enumerated in nos. 1020-1023 for dancing (with the same references and abbreviations for the parts already mentioned or treated in the course of the preceding chapters and with the same indications for the instruments).

1025. Enquire into the professional songs of porters, paddle-men, shepherds, etc.; next into the series of various songs not anticipated in the classifications enumerated above for dancing. Pay special attention to choral singing at great religious ceremonies or connected with war.

Give the songs and the words literally. The musical notation of the *chpruses* is specially recommended. The use of phonographic discs is most desirable.

1026. Performances of an histrionic character.

Avoid repeating what has been said concerning ceremonies of a religious

character or mimetic magic (fishing, hunting, agriculture, war, funerals), or what has already been noted under dancing. Confine this number to the necessary references.

1027. Are there, apart from the cases which have just been noted above, any compositions or performances of a lyrical, comic, dramatic or other character? With or without dances? Mute (pantomimes) or with songs or recitatives? With or without choruses? With or without music? Themes of these compositions. General characteristics. Give a typical specimen, with as many details and quotations as is necessary to form an exact picture.

SECTION 7. — Games and amusements.

1028. General characteristics. Their frequency, their importance in the life of the community.

1029. Sports or warlike games. — Exercises of strength and skill (youths, adults). — Exercises with the use of horses or other mounts (tournaments, races, etc.). — Nautical games and exercises.

1030. Problem games. Types resembling *draughts* or *chess*, backgammon, etc. (*Please add sketches.*)

1031. Games of chance such as knuckle bones, tip-cat, etc.

1032. Various games (games of skill, *gassa*, etc.).

For games of childhood, refer to chapter vi.

CHAPTER XIII.

LANGUAGE, LITERATURE, WRITTEN NOTATION.

SECTION 1. — Language.

N. B. — Researches of a philological order do not belong to the scheme of these questions and require technical investigation in accordance with special rules. All that is required here is a series of answers of a fragmentary character intended exclusively to throw light upon certain questions of an ethnological order.

1033. Use of sibilants, «clicks», various intonations and modulations in language.

1034. Sounds impossible to render by transcription in the writing used by civilised peoples.

1035. Note whether the native language comprises sounds apparently identical when transcribed into the above-mentioned forms of civilised notation, but of which the meanings are absolutely different according to the modulation, intonation, use of sibilants, or any other process impossible to convey in our writing.

1036. Possible influences on pronunciation and consequently on the vocabulary, caused by voluntary mutilations of the lips, nose or teeth (see under chapter III).

1037. Possible influence of natural peculiarities, such as thick lips, wide nostrils, shape of the nose, arrangement of the teeth, size of the tongue, etc.

1038. Where the language under enquiry has not yet been noted in published dictionaries or at least in vocabularies of some considerable extent, it is desirable, in order to *clear the ground*, that the following repertoires should be given even if they include any points already distributed among the various preceding chapters : names of numbers from 0 to 20; tens, hundreds and thousands. Names of sex, age, relationship; names of parts of the body; names of various particulars of physical geography, the heavens,

meteorological phenomena; *names of colours*. Epithets applying to strength or weakness of various kinds, weights and measures. Verbs corresponding to the principal activities or operations of the senses, the principal acts of family, social and religious life.

In case answers have been given to the subjects treated in this *Questionnaire* taken as a whole, it would be useful to recopy here, as far as possible, in rational classification series of native names which have been asked for *under various chapters*, and which do not figure in the above enumeration.

1039. Approximate wealth of the vocabulary. Estimate. Note any categories specially poor or rich; *do.* abounding in synonyms.

1040. Formulæ of courtesy, good wishes, congratulations, cursing, mourning.

1041. Ceremonial vocabulary in speaking to or of certain persons (King, Chiefs, the Dead, Spirits, Deities, etc.).

1042. Inclination to exaggerated mimicry accompanying the language; to onomatopœic words (frequency; examples).

1043. Existence of languages peculiar to certain chiefs or dignitaries, etc.; special languages for women; secret languages (see under *Secret Societies*); use of a different language in speaking of certain persons or beings. Epochs at which use is made (at least partially) of another language for certain actions, in the manipulation of certain objects or substances, in preparing them, etc. Ideas and explanations of the natives.

1044. Archaic languages still used (and more or less understood) in certain circumstances; in the form of prayers, chants, formulæ, whole sentences or isolated words. Give examples. Ideas and explanations of the natives on the subject.

1045. Words, idioms, proverbs with words not usually employed.

1046. Words and terms considered by the natives as of foreign origin.

1047. Languages of a special nature. — Expressed by signs or gestures. Expressed by sonorous signals, whistling, etc. *Signal-drums*. Give :
a) description of the instruments; b) veneration, worship (personification,

marks of sex, deification or sacred character, etc.); *c*) their use (give as exact a list as possible, with their notation, of series of signals or sentences).

N. B. — Their use is rapidly disappearing in most countries. *Endeavour to reconstruct as far as possible these relics of a still recent past.*

SECTION 2. — Literature.

It is probable that the oral literature of Africa is extremely rich, and certain that its wealth has hardly been touched. Special importance is attached, therefore, to the arrangement of the answers referring to this section.

No hard and fast definition is here suggested of what should be included in the term «literature». The classification given below is solely intended to facilitate the collection and provisional sorting of the documents collected.

Where the questions have been dealt with in preceding chapters, it will be sufficient to refer to them for all the cases in which, in the categories given below, tales, legends, myths, etc., have already been cited in connection with any particular section of individual, family and social life. In the opposite case, please give the text as far as possible *in extenso*. If the pieces are not too long, it would be useful to have the text in the native language with an interlineary translation.

1048. Proverbs, sentences, sayings, aphorisms.

1049. Fables. Apologues. *Fables in which animals are the principal actors* (in consequence of their numbers, a classification will be often useful. It is advisable to adopt the order in natural history, starting from the principal actor).

1050. Short stories corresponding to the popular title «who? why? how?» (origin of a custom, usage, costume, etc.; origin of animal species; of their characters, etc.; *origin of death*; origins of the names of beings or objects; various origins). Stories of a didactic character.

1051. Legendary tales leading to the explanation of a mysterious name, a country, «fetish», god, etc. Stories of the origins of inventions (refer to preceding chapters).

1052. Popular tale type.

1053. Wonder-tale type, marvellous adventures, «fairy stories».

1054. Romance of adventure type.

1055. Stories (*whatever their absolute form*) of a historical type; migration, adventures, history of the nation or the tribe, of its kings, chiefs, real or legendary personages.

1056. Type akin to the epic; compositions after the character of mediæval romances «Gestes» or «Cycles».

1057. Dramatic composition type (see also under *Theatre*).

1058. Compositions of a mythical character referring to the great myths. Cosmogony; creation of Man and of animals; first divine families, etc.

1059. Descents into the under-world. Journeys in the other world.

1060. Legendary life of ancestors or ancient human races.

1061. Compositions (recited or chanted) in the form of litanies, invocations, execrations, dirges, prayers; *any* ritual form of recitative, containing allusions to mythical, legendary or historical facts; *do.* descriptions of the past or present existence of supernatural or divine beings.

1062. Compositions of various forms not comprised in nos. 1048 to 1061.

1063. Story-tellers, reciters, improvisers (*e. g.* the «griot» type).

1064. Forms of compositions, stories or improvisations. — Prose pure and simple. — Rhythmical or scanned prose. — Prose obeying certain rules of assonance, rhythmical alliteration. — Prosody (and its equivalents even in its humblest form).

1065. General characteristics of the whole. Qualities and defects. Fixed character where writing is lacking (precise experiments required).

SECTION 3. — Notation of thought or of speech.

Writing or its rudiments.

1066. Evidences in the form of memorials, such as raised stones, stone mounds (modern or of indeterminate date).

For regions where current use is made of the writing of civilised people, to the exclusion of any other, it will be sufficient to note the following points :

1067. *a*) Degree of diffusion; *b*) material methods (flat pieces of wood, *ostraca*, bones, paper, etc.); *c*) instruments used for writing; *d*) specimens of local calligraphy.

For regions without any apparent writing, it is important to note the most rudimentary evidences of attempts to arrive at a notation of thought or of speech. The examination of monuments or objects tends more and more to establish the fact that in several points at least of the African Continent, these manifestations have existed or still exist. It is proposed for greater convenience to proceed thus :

1068. Draw up as complete a repertory as possible of the manufactured objects having an invariable name and a conventional symbolical value which are comprised in the following categories :

1. Articles made up of knots, ropes, grasses, strings, nets, etc.
2. «Fetishes» (iconic or aniconic).
3. Objects of worship, show weapons, idols and their *accessories*, badges (or parts of such) of priests, «fetish»-men, chiefs; emblems of a geographical character, objects used for any category of finite events (birth, death, funeral, coronation, declaration of war, announcement of an alliance, a treaty of peace, etc.).

Proceed to verify whether any pictorial representations or designs, *with or without abbreviations*, of these categories of objects, exist.

1069. Secondly, draw up a list : *a*) of the marks, incisions, strokes, bars, etc. (including those in tattooing). *Note instances of different colours*. Obtain their native names if possible; *b*) the signs, marks, or other means employed to register numbers, dates of the calendar, periods, cycles; *c*) painted or drawn representations of a mnemonic or symbolic value in connection with facts of a legendary, historical or religious nature, either directly, by allusion or by metathesis; *d*) reproductions of the paraphernalia or substances used by witch-doctors, and other than the «fetishes» mentioned in no. 1068. Ascertain whether there are any values common to both lists.

1070. Take, lastly, such reproductions as may exist in the arts of drawing of the various categories of human beings, animals, their gestu-

res or actions, representations of nature, the sky, objects, implements, etc., with the series of their gradually deteriorated or abbreviated forms, such as they appear from the classifications that have been asked for with regard to tattooing; of the different products of trades and industries or their decorative arts. Give here a new *résumé* with sketches, and, where-
ver possible, the *native names*.

1071. Ascertain whether the isolated or combined use of *one or more of these three categories* can succeed in establishing for the natives, even in the most abbreviated form, a sort of written *account*, a record of annals or historical facts, or pictographical legends, the elements of which tend to possess a fixed *conventional value*, isolated and understood by all. Can it be established that a means of *transmitting* either series of facts presented in a certain order of ideas or even *words* is thus constituted on the whole, by the establishment of this graphical convention?

1072. *Finally, is it possible to establish (as for example in Dahomey and in Benin) that a certain number of these representations have reached the stage of being taken as having phonetic values, by riddles or plays on words?*

N. B. — Specify for the examples cited, and according to cases : *a*) surfaces capable of receiving impressions of signs or representations (rocks, walls, stones, pottery, tiles, bones of animals, flat pieces of wood, pillars or wooden panels, cloth, basket work, leathers, specially prepared skins, vegetable substances, etc.); *b*) substances used for the application or incision of signs or representations (*colours*); *c*) instruments used for the operation.

1073. Artificial writing invented and composed in its entirety, at a recent date; by individual decisions and in imitation of systems used by civilised peoples; or at an undetermined date, but under the influence of these same systems (ex. : *Vai of Liberia*).

CHAPTER XIV.

MORAL AND EMOTIONAL LIFE. ETHICS.

SECTION 1. — General character.

1074. Disposition : *a*) gay or gloomy; *b*) expansive or self-centred; *c*) gentle or irascible; *d*) cowardly or courageous; *e*) compassionate or cruel; *f*) firm or prone to dejection; *g*) ready to pass from one extreme to the other; *h*) habitual anxiety; *i*) emotionalism, readiness to shed tears; *j*) cunning, frankness; *k*) submissiveness, obstinacy; *l*) pride, haughtiness, vanity; *m*) self control; *n*) patience; *o*) tenacity; *p*) energy.

1075. Qualities esteemed by the natives.

1076. Sexual life. Chastity and continence. Native ideas. *Influence of concepts of a magical character on sexual abstinence* (refer to the various sections on fishing, hunting, war, trades, agriculture, secret Societies, etc.).

1077. Temperament : passive or active. Quick or slow, lasting or fleeting reactions.

1078. Various aptitudes (fancy, caprice, unsteadiness, dreaminess, constancy, affectionateness, etc.).

General definitions drawn up in categorical terms are considered, on all these points, as an insufficient basis for the establishment of facts. It is desirable that each of these categories should be illustrated, as far as possible, by typical examples.

1079. Sum total of characteristics according to the average individual, and taking into account the three elements of Intelligence, Sensibility and Will. Estimate and verify their relative importance and finally classify in these three categories : emotional disposition with sensibility predominating; wilful disposition, intellectual disposition with the intelligence predominating.

SECTION 2. — Anomalies. Pathological aspects.

A monographical work is not required, but merely some ideas based upon exact observation, and commented upon where precise cases demand it.

1080. Credulity. Facility in accepting the miraculous, in becoming the victim of illusions or trickery (ventriloquism, conjuring tricks, etc.); readiness to regulate the actions of life on divination by the various methods of sorcery (enumerate them); to be frightened by spells (in detail). Belief in the dead coming to life. Various forms of credulity.

1081. Second sight and telepathy. Foretelling the future.

1082. Dreams and their explanations. Somnambulism, catalepsy. Hallucinations, ecstacy, hysteria (anæsthesia). Phobia; loss of memory; loss of will power; psychasthenia.

1083. Aphasia and agnosia.

1084. *Loss of personality, susceptibility to suggestion. Mimetic mania. Mental contagion. Collective hysteria.* Deduplicating of personality. Belief in temporary disembodiment.

1085. Exaltation and delirium; temporary madness, belief in «possession». Obsession and fixed ideas. Manias (relating to omens, consultations, explanations, precautions, etc.). Melancholia.

1086. Proneness to exaltation induced by singing, music, dancing.

1087. Habitual dementia, stupor. Idiocy. Condition and treatment of the mentally afflicted.

SECTION 3. — Ethics.

1088. Predominant characteristics. Are moral obligations generally regarded as only concerning individuals of the same family group? Do they at least extend to professional groups? Social groups? Ethnical groups? Do they go the length of being considered as binding towards strangers? Are there any enunciated ideas on those questions in any precise and characteristic form?

1089. Does any clear or indeterminate, vague or precise sentiment of good and evil, of what is just or unjust, of the existence of duty, of the legitimacy of penalties exist as distinguished from the idea of reparation to damage caused?

1090. Characteristics : Uprightness, truthfulness, honesty, loyalty.

Enquire successively into relations : *a*) with parents; *b*) with the family; *c*) with the members of the professional community; *d*) with those of the social or ethnical group; *e*) with strangers. *These divisions must be carefully observed for each of the characteristics treated.*

1091. Faithfulness to engagements, respect for the word given.

Same observation.

1092. Solidarity, mutual help, charity, devotion, self sacrifice.

Same observation.

1093. Friendship, attachment, faithfulness, gratitude.

Same observation.

1094. Modesty, sexual morality.

Same observation.

1095. Various characteristics not classified above.

Same observation.

1096. Hospitality. Customs, rules. Is there any kind of code with regard to it?

1097. Usual treatment of the weak, the infirm, the outcast, the poor, the forsaken.

1098. Virtues or qualities esteemed by the natives.

1099. Collect here characteristic passages from legends, tales or any category of literary composition, in which there appear native conceptions of the principal moral obligations enumerated in nos. 1090 to 1097.

1100. Collect here, as far as possible, the different terms corresponding more or less in the native language to our essential terminology of the subject : loyalty, frankness, duty, etc.

1101. Existence of proverbs or aphorisms constituting a kind of rudimentary inculcation of precepts or rules of a moral character.

1102. Existence of any moral education properly so-called, within the family or community.

1103. Existence of a positive classification of actions classified as good or evil.

1104. Existence of a code (*in any form*) of rules of a character qualified by us as «moral». How is it inculcated? Upon whom? Under what circumstances. Its characteristics : secrecy (*initiation*)? To whom is it attributed? Upon whom and towards whom is it binding? Its connection with any particular, real, or imaginary personalities, any particular social classes, any particular order of material activities.

1105. Where occasion arises, is this code or codes of rules mixed with injunctions devoid of any purely moral character? connected with medicine, magic, the act of hunting, fishing, etc.; with any obligations of a ritual or reverential character towards Forces, Spirits, the Dead; restrictions relating to food, sexual indulgence or any other form of indulgence; anything partaking of what is known as «totemic» in character?

1106. Sense of a relation between good and evil on the one hand, and, on the other, certain personalities of a superhuman nature (the Dead, Ancestors, Spirits, Deities). *Understand good and evil in the most literal sense*, even down to the domain of naturism (compare no. 1169) (see likewise, under chapter xv. list of prohibitions or obligations).

1107. Possible relations between the ideas connected with trial by ordeal (see under this word, chapter x, no. 891) and those connected with the maintenance of a certain order of a moral nature.

1108. Establishment of *any* connection between the actions of moral life and the conditions of existence after physical death (vengeance of the dead, reprisals in the name of their families injured in this world, punishment by their protecting Spirits, etc.).

CHAPTER XV.

RELIGIOUS LIFE OF PEOPLES KNOWN AS UNCIVILISED.

The primary object here is to collect documents. Any dogmatising or systematic synthesis would seem, therefore, to be outside the range of questions proceeding by an analytical method and whose object is to ascertain facts. In particular, questions entitled «spiritualism», «materialism», «monotheism», «polytheism» as found in *questionnaires* already published, are entirely devoid of meaning as applied to most of the countries here under enquiry.

It has moreover been possible to ascertain that a simultaneously magical and religious complexus shows more and more tendency to become inextricably mixed with all manifestations of physical life and all the activities of the mind, as we approach nearer to those states of human society which border on the stage we call «primitive»; or to those which are at any rate furthest from what we understand by the term «civilisation». It has, therefore, been possible to say that the «religious phenomenon overshadows everything». If that is the case, nothing could be properly explained without it, and it finally becomes necessary to obtain as exact and complete a general view of it as possible.

The present chapter is intended to apply to a number of peoples who practically represent the entire series of the successive stages of manifestations of what is called «religious» life thus defined. Of course it can but form an agglomeration of the most artificial character.

It is evident that in a work treating the whole with sound method, the various facts, ideas, or religious phenomena given below will have to be distributed among almost all the subdivisions of the preceding chapters (where, moreover, the request has been made to note them as they come) without fear of repetitions ⁽¹⁾.

This last chapter is solely intended, therefore, to tabulate the results which may be used in researches of a scientific character, according to a classification similar to that followed in alphabetical card indexes.

This classification has been conceived as being practicable if it distributes the various particulars (or the different aspects) of the religious phenomenon (and its manifestations) in the order of : 1° Material aspect; 2° Liturgy; 3° Native names and

⁽¹⁾ Inversely, you are requested to re-state very carefully here, and in the order of the various sections, all the references which have been noted as necessary in the course of the questions in the preceding chapters.

tales; 4° facts; 5° ideas appearing to correspond to the various systems endeavouring to explain the nature and origin of religions.

Numerous and unavoidable repetitions inherent to this method would seem to be an infinitely smaller danger than omissions, of which we hope in this way to have reduced the number.

SECTION 1. — Material aspect.

1109. Dwellings, simple shelters, huts, etc., or buildings properly so-called containing the representation, symbol or incarnation of a supernatural Force, Spirit, or Deity.

In case of large buildings (*e. g.* in Dahomey), give the plans and accessory buildings in detail (see under chapter IV for the order recommended, with appropriate modifications).

1110. Material of every category of worship. Material of various ceremonies enumerated later under section 2; *votive offerings*, divining apparatus; *do.* tests (see also under *Secret Societies* and *Ordeals*); material connected with dances, sacrifices, offerings, etc.

1111. Material apparatus used by persons performing an act connected with the religious life.

A. Dress : *a*) *disguises* : 1° as animals; 2° as imaginary beings, the Dead (whether of determined name or not), Spirits or Gods; *b*) *Dress*, properly so-called, such as : caps, necklaces, cloaks, belts, wands, etc. (give the most complete series of the articles, ornaments, talismans, weapons and accessories); *c*) information on the *manner of their use*, on circumstances; *d*) *their names*; *e*) *those entitled to wear such dress*; *f*) *special characteristics* of sanctity or fear attached to each object in particular; *g*) *ideas* connected with the wearing or use of them.

1112. *B. Portable accessories of magico-religious performances* (*satchels*, baskets, medicine horns, *poison cups*, discs, etc., *snake-headed sticks*, etc.).

1113. *C. Masks*. Complete series of their forms (drawings essential). *Very detailed* material composition. Recapitulate the series of detail enumerated above no. 1111.

This question is of the *utmost importance* for the study and mastery of *comparative*

religions. The necessity for the knowledge of the names of the different masks is specially insisted upon.

1114. Repertory of all kinds of representations of Beings or Forces regarded as supernatural. A. Preliminary generalities. Number. Diffusion, etc.

N. B. — Avoid any classification founded on the terms *talisman*, *charm*, *amulet*, *fetish*, which are used in an arbitrary and hap-hazard manner in various works, and moreover do not correspond to any rational system.

1115. B. Series 1. *Aniconic* forms of expression, materialisation or incarnation of all categories (of a Force either personified or at least bearing a name, or not personified, perhaps even anonymous; of a Spirit; or of a dead man designated by name; of a Deity), which are the object of any manifestation of religious life. a) General list.

1116. b) Inventory of details. 1° Natural objects (or part of them) used in their natural state, without undergoing any process of manufacture, in an isolated form or in groups, and with or without means of attachment (*e. g.* : pods or seeds of fruits, gourds, dried grasses, shells, bones, horns or teeth of animals, crests of feathers, hairs, horse-hair, insects threaded on a string, etc.).

1117. Same series. 2° Natural objects of the same categories reduced to powder or otherwise prepared, amalgamated with or without resinous pastes, in or without receptacles. So-called purses for medical ingredients.

1118. Same series. 3° Manufactured objects with or without the addition of the preceding substances and with or without suspending straps (*e. g.* : pieces of wood or of cut or hollowed metal : cylinders, spindles, wands, rods, *whistles*, strings or metallic beads, *sticks*, boxes, bells, etc.).

1119. Same series. 4° Same objects coloured or impregnated with liquid matter, colouring or otherwise (specify the nature of the latter).

1120. Same series. 5° Manufactured objects with decorations or *fixed* accessories, consisting of objects or signs of a symbolical value, or possessing in themselves a curative or preventive property (*e. g.* : funeral column and tridents of the Loris or the Mayombe, sacred drums, signal-drums).

1121. Same series. 6° Objects of the same categories with *movable* accessories.

1122. Same series. 7° Objects of the same categories with *fixed* accessories characterised by representations of men, animals, hybrid or imaginary beings (*e. g.* : «fetish-pillars», thrones, seats or furniture of a sacred or magical character). Give for each the *native names*, matter or substance employed (and, where there are several, the complete series) as well as the way in which they are put together, the structure and the *colours*, where necessary. Refer to the list showing the attributes, protective power, functions, etc., nos. 1147 to 1150.

1123. C. Series 2. *Iconic* forms of representation, materialisation or incarnation of the series of Forces and Beings enumerated above in no. 1115. Classify under :

Zoomorphic,

Anthropomorphic,

Mixed.

Describe for each : *a)* *native names*; *b)* materials, substances, objects composed of them; *c)* *colours*; *d)* sex represented; *e)* *attitudes and gestures*; *f)* *movable attributes and accessories and, in particular, amalgams consisting of substances attached to or especially inserted in cavities reserved for this purpose* (head, navel, etc.).

Among accessories, composite objects or objects inserted in them, the most noteworthy are the following : *a)* eyes made of fragments of looking-glass, of brilliant stones; *b)* suspended satchels; *c)* imitations of wigs, crests, etc.; *d)* head-dress consisting of feathers, wreaths, fillets of leathers or skins; fibre necklaces, necklaces of metal beads, *flints*, teeth of animals; *e)* colouring of the torsus or covering all or part of the body with resinous paste; *f)* the navel hollowed out (covered or not with a piece of looking-glass or shining substance), in order to receive magical amalgams; *g)* imitations of *scars* or *tattooing*; *h)* cloaks or garments; *i)* the crown of the skull hollowed out for the reception of magical amalgams; *j)* caps of resin with various amalgams.

As far as possible, an analysis of these accessories is required especially in the cases of amalgams inserted into resinous mixtures used as preservatives.

Most written accounts deal more or less exclusively with the description of the principal figure and are content with briefly noting its accessories or the manner in which they are attached. It is *essential* to know the *composition* of these accessories. They are

for the most part the essence of the idea or force attached to these representations; and, in a number of cases, there is reason to suppose that the figure was originally, nothing but the support for the essence of the virtue attached to the whole — before it became concentrated in the figure itself.

N. B. — For each of the cases examined in the *two series given above*, — after the material particulars already enumerated — specify the following characteristics :

Is the object or material representation the personal property of an individual or a family or a community? What special part does it play in any particular form of human activity, good or evil (give briefly, with references for details to the repertory of section 3)?

1124. *D. Series 3. Living incarnations of the Forces or Beings enumerated in the two first categories :*

A. Incarnations in rocks, stones, trees or plants attached to the soil;

B. In animals (distinguish animals which are, for some reason, of a sacred character or the object of a *collective* veneration);

C. In certain human beings (kings, chiefs, fetish-men, etc.) in a temporary or permanent form.

Specify whether incarnations are supposed to exist in any single being of a species or in several simultaneously.

1125. *E. Series 4. Beings, Forces or Phenomena personified or otherwise, which are the objects of any manifestation of religious life, and of which no materialisation, representation, expression or incarnation exists for any of the acts or facts connected with religious life.*

1126. Priesthood. *Personnel*. Organisation. Hierarchies. Social status. Life. Recruiting. Instruction. Education. Specialisation of duties (native names and meanings for the whole of this subdivision).

1127. Subordinate *personnel*. Sacred domesticity. Various subsidiary priestly offices. Singers, dancers, various slaves, etc.

1128. Classification of the *personnel* in accordance with the being or the force worshipped, or with the ritual over which it presides (with reference to section 3).

1129. Women or girls married to Spirits or Deities (see the detail in

chapter VI, section on *Marriage*). Their real or simulated sacrifice. Reclusion. Sacred prostitution (give the exact list of the spirits or deities, showing the part played by them. Give in detail the methods belonging to the series of acts of sacred union).

SECTION 2. — Ceremonial and Ritual.

1130. Festivals and ceremonies of a general character (*names and dates*). Anniversaries (*do.*).

1131. Processions, mimetic dramas, journeys, dances (refer to chapter XII, and to the various sections implying dances). List of circumstances. Description.

1132. Funeral rites (refer to chapters VI and VII for the worship of deceased kings). Description.

1133. Calendar of religious life.

1134. Oblations, offerings, sacrifices. Description.

1135. *Human sacrifice*. (Give all the occasions, methods or circumstances of each : funeral; expiatory; divinatory; connected with war; of sacred union (women); on occasions of coronation; of substitution; redemption; anniversaries; commemoration; *oblation*; etc.)

N. B. — Distinguish carefully : *a*) man-eating or cannibalism pure and simple; *b*) ritual *murders* where it is not a *sacrifice*, but an *infliction of death*, which should be distributed in accordance with the various circumstances, in the various chapters dealing with them.

1136. Ritualistic part (giving for each particular a statement of the circumstance and the time connected with any of the ceremonies shown above as requiring description).

1. Purifications, lustrations, ablutions, fumigation.

2. Anointing, laying on of hands, contact, inhalation, incision, absorption or injection of substances.

3. Hypnosis, sacred sleep (real or simulated). Simulated death.

4. Mimetic operations of all kinds.

5. Rites connected with all kinds of divination and magic.
6. Rites of fellowship. All varieties of eating in common. *Ritual necrophagy*.
7. Cutting off or removing parts of the body, scarring, mutilating.
8. Consecration. Sanctification and desanctification.
9. Rites of *despatching* the offering effected by putting to death, burning, pouring out, etc.
10. Various particulars provisionally unclassified.

Give for all these categories, separately and with the greatest care (sketches if possible), *gestures* corresponding to the various «moments» of each rite.

1137. Formulæ (recited or chanted, individual or collective) indicating for each case the circumstances, time, and ritual act connected with them in the series of no. 1136.

1. Adjuration, evocation.
2. Conjuraton, invocation, objurgation.
3. Imperative and binding affirmation.
4. Various incantations. Imperative observations. Impositions.
5. Enumerations and litanies.
6. Thanksgiving, glorification, execrations. Remission of sins.
7. Prayers, vows. Formulæ expressing wishes and bringing good luck. Undertakings.
8. Consecration. Sanctification and desanctification. Transmission.
9. Taking possession. Seizing. Abandoning. Renunciation.
10. Various particulars provisionally unclassified.

Note the necessary indications for the references to accompanying gestures noted at the end of the questions of no. 1136.

1138. Restrictions, prohibitions. This information, in the absence of a special list of questions, may be thus subdivided :

1. According to social status or profession (social class, rank, profession : kings, priests, chiefs, fetish-men, smiths, etc.), age, sex.

2. According to circumstances or occasion; acts taken in the series of modes of existence : meals, fishing, hunting, etc.; in the phases of life : pregnancy, childbirth, breast, feeding, etc.; accidents, illnesses, natural or unnatural death; famines, epidemics, portents, cataclysms; in the series of the dates, anniversaries, periods, etc.; by specification of place.

3. According to categories in kind; food; prohibitions against any use or handling of an object; against sexual contact, sexual relations; naming, looking at; in what concerns the regulations or relations with animals, objects, substances, etc., of all kinds. (Ascertain *for each* the temporary or permanent, individual or collective character.)

Give as far as possible the ideas on the legendary origin, cause, nature and object of each prohibition.

1139. Violations, involuntary transgressions, omission or negligence of obligations. Penalties.

1140. Expiation, remission, raising of restrictions or obligations.

1141. People under any prohibition considered as contagious.

1142. Notions of what is sacred, clean or unclean : *a*) obtain first of all the native definitions which *enunciate concrete facts*; *b*) proceed from this to attempts at definitions of a more general character. Is it possible to attain abstract definition?

SECTION 3. — Names and legends.

1143. Series of tales, stories, any form of composition referring to any fact of cosmogony, of the organisation of the world in its various parts, of the lives of beings named in the under-mentioned repertory.

1144. Mythological tales bearing on particulars (the history of inventions, the origin of an institution, episodic interventions by any of the same beings).

1145. Folklore and compositions, or tales in any of the forms mentioned under « *Literature* », and in which any of these beings appears in any part.

1146. As complete a catalogue as possible of personified Spirits, Deities, Forces, of the Dead designated by name. Preliminary generalities on the importance of this catalogue.

1147. Detailed inventory of the same. 1° Give first of all the repertory of native names (with their meaning if possible) *as well as the series of epithets*.

2° Proceed to classify one by one in accordance with :

a) Attributes, activities and their specialised forms. Note carefully the activities presiding over fecundity, harvests, travels, wars, fishing, hunting, etc. *Give in detail those presiding over any painful circumstance, calamity, sickness, etc., or personifying it.*

b) Place or places of abode : sky, earth, under-world, waters, etc. *(with the greatest detail).*

c) The degree of power, its limitations, good or evil characteristics; or inconsequential mingling of both, or passing from one to the other.

d) Present places of worship.

e) Legendary origins and probable sources according to traditions.

f) Priests or fetish-men in their service.

g) Family, collective or national character of the worship of each of the above.

1148. (*Continued.*) 3° Classification *made by the natives* of these same entities : a) whether by their activities; b) or by their families; c) or by groups, hierarchised or not; d) or by relations of fellowship or protective functions over certain places; e) with certain human groups; f) with certain states or activities or any particular category of persons; g) by affinity with seasons, winds, *points of the compass*, with phenomena of nature, *numbers, colours*.

1149. (*Continued.*) 4° Classification by identification with : a) natural forces and personified physical phenomena; b) diseases, calamities or personified evils; c) mysterious forces or forces protecting various forms of fecundity; d) deified ancestors or deified dead; e) various, ill-defined entities, to be noted provisionally as unclassified.

1150. Supreme Being. Ideas on a supreme Being. *Its name or names.* Abode or simultaneous abodes. Ubiquity? Visible, momentary or constant manifestations? Relations with natural phenomena, *thunder-bolt*, etc. Various interventions (*rain*, etc.). Attributes (part played in the cosmogony; the author of death, or powerless in regard to it; etc.). Legends concerning it. Power, knowledge and their limitations. Character, whether good, bad or indifferent. Worship or absence of worship. Reverence, fear, affection or indifference with regard to it.

SECTION 4. — Facts.

1151. Recapitulate the complete series of religious phenomena described or analysed in the preceding series, and note first of all, all those which appear to be connected with aniconic «fetishism» ⁽¹⁾.

1152. Take all those which constitute any *idolatrous manifestation*.

1153. Give the complete list of the facts known as «totemic», constituting relations of kinship, protection, friendship between a man (or any human group) and an animal species, a vegetable species, or any class either of objects or natural phenomena which, in virtue of this, are invested with any particularly sacred character. Give at the same time the prohibitions or obligations arising from it; note the variants of social class or status, age or sex, of the human beings thus supposed to have relations with it; show by precise examples the nature of the worship rendered to protecting beings and that of the protection they exercise.

1154. Facts apparently constituting an application of the initial distinction between everything which exists as sacred or profane.

1155. Facts agreeing with the theory of «transition or passage rites», and constituting a sort of adaptation of religious life with the rhythm of the forces of nature.

1156. *Operations of magic*. For the understanding of the facts to be mentioned here, begin by restating under this number (substantially and

⁽¹⁾ See *Preface*, § VII, *in fine*.

referring for details to the various sections of chapters I, II and VI) the ideas of the natives on the beings, objects, and phenomena of the outer-world, on the structure of the human being and its fate after death.

Next proceed to examine the facts which are the logical applications of them, using for greater convenience the old and purely empirical classification given below.

1157. Facts capable of being classified under the heading *Mimetic Magic*.

1158. Facts capable of being classified under the headings *Contagious* and *Sympathetic Magic*.

1159. Facts arising simultaneously from the above two categories.

Recapitulate and enumerate in the groups of facts thus defined all the cases already ascertained or described under section 2 of the present chapter, as well as under all the circumstances met with throughout the preceding chapters. Add all the facts of the various circumstances of individual or collective life which it has not been possible to place under this section, as well as various superstitions of daily life implying an initial connection with the theory of any of these forms of «magic». Classify, for greater facility according to the circumstances of life, following the order of this *questionnaire* (modes of existence, abode, etc.).

Describe with the greatest care : *a*) material accessories (particular attention is called to objects consisting of rings, knots, and contrivances made up of climbing plants, ropes, strings); *b*) formulæ (note the various uses of the *voice*, of singing, of chanted poetry); *c*) gestures and operations. Study in particular the operations connected with the evocation and fixing of supernatural beings; those of despatching gifts or of bestowing good or evil spells (*envoûtement*, *amatoria*, etc.); those connected with transferring an evil, compelling operations, such as nails planted in a tree, a «fetish», a door, etc.

Distinguish, for each species considered, between operations made by contact or at a distance.

SECTION 5. — Initial concepts.

1160. Supposed relations, in any form, between Spirits, or Deities and a notion of good or evil (see under chapter XIV). Give here lists as extensive as possible, subdivided according to deity, Spirit or Force, of what each of these entities forbids or enjoins and the rewards(?) or punishments it

bestows, in all orders of facts or ideas, from offences of a purely ritualistic nature to those ultimately corresponding to our concept of breaches of the moral law.

1161. State successively, with precise examples and concrete answers given by the natives, all classes of particulars which, in the religious life of the people under enquiry (either in the form of characteristic indications, or under the aspect of manifest tendencies), constitute phenomena proceeding — both in their origin and in their essence — from the conception known as «naturistic».

1162. Proceed in the same way with regard to what appears to arise from the conception known as «animistic».

Refer to chapter 1st for everything characteristic of the tendency to personify and animate any phenomena or inanimate objects, etc.

1163. Proceed in the same way with regard to what appears to arise out of ghost worship, ancestor worship; or, more generally, from the conception of the malevolent or protective part played by the Dead.

1164. Perform the same work for anything which appears capable of explanation by an initial conception proceeding from one of the various systems known as «preanimistic», and founded upon a notion (more or less obscure, more or less defined in expressed terms), of the supernatural, the existence of unconscious and impersonal forces, the division of the world into sacred and profane; of a potentiality peculiar to man; and, lastly, of conceptions of all kinds known as «dynamistic». Ascertain in particular the part played by the idea (more or less clear in its expression, but attested by *precise examples*) that the «force» or «virtue» proper to each real or supposed being is held to be independent of its personality and superior to it.

SECTION 6. — The Threshold.

The following are considered as being at the extreme limit of what is understood by the epithet «introductory» given to these questions. In certain ways they even come beyond this limit and are outside the domain of analytical information. They constitute, therefore, rather the first general

considerations of a «preface» to a synthetic work. That is what we have endeavoured to indicate by the title of this last section.

First refer to the facts enumerated in the preceding chapters, in particular to chapter II, section 5 (with references as complete as possible). Then, on each of the points given below, please produce very precise evidence, either furnished by the observation of concrete facts, or by typical replies; bearing, not on general considerations, but on detailed particulars of native life in its individual or collective manifestations.

Extract from the whole whatever would appear to correspond with the very vaguest comprehension or notion entertained by native thought on the following points :

1165. Energy, force, motion.

1166. Time, Eternity, the Infinite.

1167. Matter.

1168. Life.

1169. Dualism (cf. no. 1106). Destiny.

1170. Does it appear from the whole of the facts ascertained, as well as from the collected, detailed, answers concerning the various particulars examined in connection with the religious phenomena, that there is a final conclusion of native thought resulting in pessimism, expressed explicitly or implicitly (constant anxiety, feeling of the indestructible superiority of the forces of evil, of their infinite number and their ceaseless renewal, and the too frequent impotence of man to overcome them)?



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